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... THE ...

Catholic Doctrine

OF

FAITH AND MORALS

STATED BY

V. REV. WILLIAM BYRNE, D D.

WITH THE APPROVAL OF

Many Church Authorities



BOSTON:

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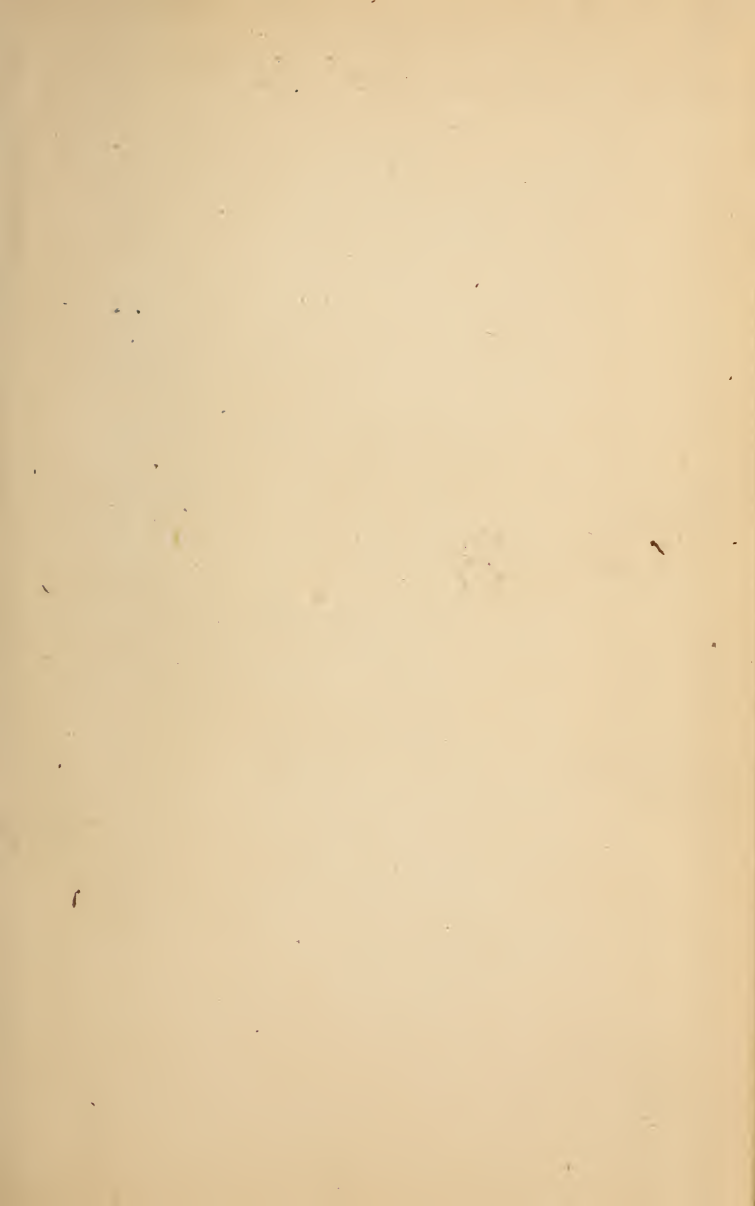
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UNITED STATES OF AMERICA.



THE
CATHOLIC DOCTRINE
OF
FAITH AND MORALS,

GATHERED FROM

SACRED SCRIPTURE, DECREES OF COUNCILS.
AND APPROVED CATECHISMS,

BY

✓
VERY REV. WILLIAM BYRNE, D.D.,
Vicar-General of the Archdiocese of Boston.

WITH THE SANCTION OF

HIS EMINENCE THE CARDINAL, AND OTHER CHURCH
AUTHORITIES.

Second Edition, Revised.

BOSTON:
FLYNN & MAHONY, PUBLISHERS.

1896.

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Imprimatur:

✠ JOANNES JOSEPHUS,

Archiepiscopus Bostoniensis

Die 3 AUGUSTI, 1892.

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From the Cardinal.

AUG. 27, 1892.

My Dear Doctor, — I congratulate you on having enrolled your name in the catalogue of American Catholic authors. Your book on "CATHOLIC DOCTRINE," though unpretentious in size, is comprehensive in scope, embracing as it does the creeds and sacraments of the Church and the moral law. Besides the valuable information it gives to the general reader, it will serve as a commentary on the Catechism, and will prove a useful *vade mecum* to Sunday school and other teachers who are engaged in instructing our Catholic youth.

Faithfully yours in Christ,

JAMES CARDINAL GIBBONS.

To Very Rev. WM. BYRNE, D.D., V.G.

Approbation of His Grace of Boston.

This statement of "CATHOLIC DOCTRINE" prepared by V. Rev. W. Byrne, D.D., V.G. has been examined and found substantially correct. It aims to give the chief truths of religion briefly and in simple language, and should be found useful in classes that have advanced beyond the common Catechism. I therefore commend it to the attention of the clergy and teaching orders of this archdiocese.

To all those who wish to know the teachings of the Catholic Church in matters of faith and morals, it will also be found useful and convenient.

✠ JOHN JOSEPH,

Archbishop of Boston.

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PART I.

CHIEF TRUTHS OF RELIGION.

1.

GOD.

GOD is the Supreme Being, the great first Cause and sovereign Lord of all. He is Almighty and Eternal. He is a pure Spirit, non-material, self-existing, intelligent and free. He is essential goodness, truth, and beauty. He is the highest object of love, because He is most amiable in Himself. He is absolute being, and perfect in all respects. He is supremely happy in Himself and the source of happiness to all rational beings, both in time and in eternity. He is distinct from the universe. (Vatican Council, Sess. iii. Chap. 1., A. D. 1870.)

2. The existence of God can be known by the human intellect through the light of reason. Man, contemplating himself, the universe and the order that reigns therein, has arrived at a knowledge of God by a process of reasoning. (Ibid. Chap. II.) "The invisible things of God are clearly seen, being understood by the things that are made, His eternal power also, and His divinity." (Rom. i. 19.) "God left not Himself

without testimony, doing good from heaven.” (Acts xii. 14.)

3. God, being infinite, cannot be fully known by any finite mind, nor can a complete conception of Him be expressed in any language. He is ineffable. He is not visible to us in this world, although “in Him we live, and move, and are.” (Acts xvii. 28.) His Providence preserves, guards, and over-rules all things.

4. God possesses all perfections in an infinite degree. These perfections are called attributes. God is one. There is only one Divine Being, as there can be only one infinite being. God always was and always will be. “I am Who am.” (Exod. iii. 14.) He is eternal. He suffers no change in Himself. He is everywhere and pervades all things by His immensity. God constantly acts in every part of the universe.

5. God is all-wise. He knows all that is possible to be known. God knows the past, the present and the future, and even our most secret thoughts. God does all things for the best. His wisdom is infinite. The divine will is free. God is infinitely holy and just; He is truth itself, faithful to His promises, most merciful and benevolent. He can do all things, for He is the Almighty God. God, being infinitely just, will render to every man according to his

works. He holds out an eternal reward of happiness for the good, and endless suffering for the wicked. The order that God established in the universe, and the laws by which he governs all things show forth to all intelligent beings His power, wisdom, and benevolence, and contribute to His outward glory. These things also exist for man's use and benefit.

2.

THE HOLY TRINITY.

6. The mystery of the Trinity is that in the one God there are three Divine Persons. (**First** Council of Constantinople, A. D. 381.) The three Divine Persons, Father, Son, and Holy Ghost, are distinct and equal, and yet they are only one God. This is a mystery; that is, a truth of religion certainly revealed, but which we cannot fully understand. We know by revelation that the Father is not the Son, the Son is not the Holy Ghost, and the Holy Ghost is neither the Father nor the Son. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) When Jesus was baptized by John in the Jordan, the Father spoke from heaven, the Son, as man, was on earth, and the Holy Ghost came down upon him in the form of a dove. (Matt. iii. 16.) Christ, speaking to his disciples, said, "I will ask the Father, and he will give you another Paraclete,

the spirit of Truth. (John xiv. 16.) In these words the three Persons are clearly indicated as distinct; the Father as the person prayed to, the Son as the mediator, and the Holy Ghost as the gift. Each Person of the Holy Trinity is God, and yet there are not three Gods but only one.

3.

THE THREE PERSONS.

7. The Father is God. He is from no other, uncreated, unbegotten. He is the Principle from which the other two Persons are, and is called the First Person. He is also called the Father, because the Son is begotten of Him.

8. The Son, the Second Person, is God. This we know from the Gospel of St. John and from other inspired Scriptures. "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh." (John i. 1.) The Word is the Son of God. The Son is eternal. He is begotten of the Father and of the Father only from the beginning. (Council of Nice, A. D. 325.)

9. The Holy Ghost, the Third Person, is God. (Council of Constantinople, A. D. 381.) St. Peter said to Ananias: "Why hath Satan tempted thy heart that thou shouldst lie to the Holy Ghost? Thou hast not lied to men, but to God." (Acts. v. 3.) The Holy Ghost proceeds from the

Father and the Son, and therefore He is called the Spirit of Love. He is also the Spirit of Truth. (Council of Toledo, A. D. 447.)

10. These three Divine Persons having but one and the same essence, and being from eternity, are one and the same God. (Council of Toledo, A. D. 675.) The three Divine Persons are co-equal and co-eternal, and alike in all the divine perfections. (Council of Florence, A. D. 1439.) These perfections are called the attributes of God, such as power, wisdom, goodness, etc.

11. Although the divine action is that of all the three Persons the Scriptures ascribe some things to one Person, and some to another. To the Father, they ascribe power and creation, to the Son, wisdom and redemption, and to the Holy Ghost, love and sanctification. As the mystery of the Incarnation is the greatest manifestation of His love for us, the act by which it was accomplished is ascribed to the Holy Ghost.

4.

SOURCES OF DOCTRINE.

12. The sources of Catholic Doctrine are the Church, the Sacred Scriptures, and Tradition. The Church was established by Christ to propagate His religion. By giving the Church the assistance of the Holy Ghost, the

Spirit of Truth, He made her forever the infallible teacher of all mankind in all matters of faith and morals. "She is the pillar and the ground of truth."

13. The Sacred Scriptures, that is, the books of the Holy Bible, contain the word of God revealed to the writers thereof. They are the record of the revelations of religious truth made by God from time to time through inspired men, and especially through His own Son, Jesus Christ. The authors of these books were so enlightened and guided by the Holy Ghost, that their utterances in religious matters were guarded from all error. The Church authenticates to us the "word of God" in her canon of the Sacred Scriptures.

5.

THE CANON OF SCRIPTURE.

14. The canon of Scripture is the list of books of the Bible made by the authority of the Church. The Latin Vulgate contains all the canonical books. This version of the Sacred Scriptures is vouched for by the Catholic Church as substantially correct. Hence, it is authentic. The fact that a book is inspired by the Holy Ghost can be known with certainty only on the testimony of an infallible authority. The Church, which is infallible, makes known to us that these books were held by her since the time of the Apostles as the inspired word of God.

15. The books of the Old Testament are either historical, didactic, or prophetic. The books of the New Testament are, the four Gospels and the Acts, the Epistles of some of the Apostles, and the Apocalypse. These books are genuine; that is, they were written by the authors whose names they bear. Sometimes the author gives his name in the body of his work; sometimes we know the name from Tradition. The revelation therein contained was communicated to the writers by the Holy Ghost or by Christ Himself. (Council of Trent, Sess. iv.) God may be truly said to be the author of the Bible, inasmuch as it is the result of the inspiration of His Holy Spirit. The authors of the books of the Bible were prompted by the Holy Ghost to write them. He revealed to them mysteries not otherwise knowable and some truths not in themselves beyond human reason. He indicated what facts they were to record and guarded them from error. "All Scripture inspired of God is profitable." (II. Tim. iii. 16.) "Holy men of God spoke, inspired by the Holy Ghost." (II. Peter i. 21.) Complete proof of the inspiration of the Bible is found in the traditional teaching of the Catholic Church. St. Augustine "believed the Gospel, moved thereto by the authority of the Church." (Against Manes. Chap. v.)

The chief source of doctrine has always been the original deposit of faith carried from age to age in the ever-living memory of the Catholic Church. From Scripture and divine Tradition the Fathers of the Church have constantly drawn proofs and arguments for the doctrines they taught.

16. When the Fathers and great Doctors of the Church are unanimous in their interpretation, they furnish a guide to the true sense of the Scriptures. The decrees of Councils also are valuable aids in interpreting the texts quoted therein. The Scriptures are to be interpreted according to the Catholic Rule of Faith.

6.

THE RULE OF FAITH.

17. A Rule of Faith is a test or standard whereby we may distinguish true from false doctrine. The Catholic Rule of Faith whereby the true sense of the deposit of faith is determined, is the infallible teaching Church. Scripture and Tradition interpreted by the Church may also be called a rule of faith, inasmuch as by this criterion we may most effectually prove the truth of Catholic doctrines in case of dispute. This rule is the ultimate arbiter of all controversies about religious matters. It is a rule that is plain, within the reach of all, safe and certain, and lasting for all time.

18. Neither Scripture nor Tradition, nor both combined, is a practical rule of faith, because neither can serve the purpose of a rule of faith as above indicated. A rule of faith, to be effective and final, must be able to take cognizance of a question and announce its decision in a manner intelligible to all. It must be a living voice, not a dumb oracle. To secure unity of faith it must have authority to enforce its decisions. Every society has such a judge of controversies. The Catholic Church, being a perfect society, must necessarily have the same. The Scriptures are often obscure and difficult to interpret aright. (II. Peter iii. 16.) It is faith in the truths of religion and holy living, and not the reading of the Bible alone, that save souls. Now the truths of religion most necessary to be known, are found in the standard creeds of the Church.

7.

TRADITION.

19. Some of the truths of religion are not contained in the Sacred Scriptures, but have been handed down to us from age to age by a divinely guarded Tradition in the constant teaching of the Church. These truths are found in the creeds of Christendom, in the writings of the Fathers and the great Doctors of the Church, and especially in the decrees of the Councils.

The Church is the guardian of these traditions, The Sacred Scriptures and divine Tradition contain the entire deposit of faith "once given to the saints." In these we have all the religious truths that it is necessary for us to know in order to work out our salvation.

8.

THE CREEDS.

20. The chief doctrines of Religion are found in the creeds of the Catholic Church. The standard creeds are the Apostles' Creed, the Nicene Creed, that of the First Council of Constantinople (A. D. 381), the Athanasian Creed, and the Creed of Pius IV. The last named was issued soon after the Council of Trent. The Creed of the Roman Missal is substantially the same as that of the First Council of Constantinople, with the exception of the "filioque" (from the Son) added by the III Council of Toledo (A. D. 589).

9.

THE APOSTLES' CREED.

21. I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was

crucified, died, and was buried. He descended into hell; the third day He arose from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

10.

THE CREED OF THE ROMAN MISSAL.

22. I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, light of light, true God of true God; begotten not made; consubstantial with the Father; by whom all things were made. Who for us men, and for our salvation, came down from heaven; and became incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures; and ascended into heaven; sitteth at the right hand of the Father; and He is to come again with glory to judge both the living and the dead; of

whose kingdom there shall be no end. And in the Holy Ghost, Lord, giver of life, who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

11.

THE CHIEF TRUTHS OF RELIGION.

23. A creed is a summary statement of the chief articles of faith. The Apostles' Creed contains the chief mysteries of religion and other facts of faith. The truths of religion, the knowledge of which is most useful to us, are that God exists, that He will reward the virtuous in heaven, and punish the wicked; that there are three Persons in one God, that the Son of God became man to save us, and that the human soul is immortal. It is our duty to believe, implicitly at least, all the truths of religion that God has revealed.

24. A mystery is a truth of religion which human reason cannot of itself discover, nor fully understand even when made known by revelation. It is our duty to believe the mysteries of religion made known to us by the Church, because it is God, Who can neither err nor deceive, that has

revealed them. Some of the mysteries of religion are the Trinity, the Incarnation Death and Resurrection of Jesus Christ, the sacrifice of the Mass, the Holy Eucharist, the nature of original sin in us, and the operations of Divine Grace.

12.

MYSTERIES.

25. God being infinite, and the human mind limited, it is impossible for us to fully understand or explain the divine nature or the operations of God. Hence, some of the truths of religion are mysteries, and yet we must believe them because they are true. It is a part of the virtue of religion to worship God by acknowledging our finite nature, and paying Him the homage of our whole being, mind, soul, and body. We worship God by the homage of our reason, when we believe whatever we know He has revealed, even though we cannot fully understand it.

26. God makes our faith in His word a necessary condition of our salvation. To refuse this faith, would be to call in question the Divine veracity. The word of God, made known to us through His infallible Church, is the prime motive of our faith, and the surest basis of certitude.

27. If God had not revealed mysteries of religion, some truths that are necessary for our

salvation would be unknown to us; and others would be known only very imperfectly. We would thus be unable to know His holy will or to conduct our lives so as to be pleasing in His sight. The attainment of our supernatural end, which is the happiness of heaven, would thus be made impossible.

13.

GOD, THE CREATOR.

28. "In the beginning God created heaven and earth." (Gen. i. 1.) Before the creation of the universe, nothing material existed. By His word only, God called matter into existence, and from it evolved the entire universe. The whole substance of finite things, whether spiritual or material, was produced by God from nothing. The infinite Being alone is uncreated, and He is God. (Vatican Council, *De Fide*, i. Can. 5.) Finite things are not an emanation or outward manifestation of the divine substance, but creatures produced by an act of God's almighty power.

29. The creation of the world was the beginning of time, but the Creator is from eternity. God, of his own free will, made the world. He is infinitely good, and to show forth his goodness, He created the heavens and the earth, angels and men. All created things are intended

to promote the glory of God and the happiness of man. The external, though not the internal glory of God, is enhanced by creation. The power, wisdom, and goodness of God are thus made manifest to all rational creatures. The Creator preserves the universe in the existence and order in which He established it, and rules all creatures by His Providence. He guides them to their end, but often works by secondary causes.

14.

ANGELS.

30. Angels are pure spirits created by God to adore Him and enjoy Him in heaven. They also serve as messengers from God to man. They are represented in Scripture, as of nine orders, namely, seraphim, cherubim, and thrones ; dominations, principalities, and powers ; virtues, archangels, and angels. The holy angels worship before the throne of God, sound His praises, and minister unto Him. "And all the angels stood around the throne, and falling down before it, adored God." (Apoc. vii. 2.) Angels were sent by God to Abraham and Lot to warn them of the doom of Sodom. (Gen. xviii.) The Archangel Gabriel was sent to Daniel, the prophet, to reveal to him the time of the promised Messiah. (Dan. vii.) Raphael was sent to be the guide of Tobias. (Tobit v.) Gabriel was

also sent to Zachary to announce the birth of John the Baptist, and to the Blessed Virgin Mary. (Luke i. 26.) The Archangel Michael is also known to have been the instrument of God in banishing Satan from heaven.

31. Some of the angels fill the office of watching over men, and are called guardian angels. "He hath given His angels charge over thee, to keep thee in all thy ways." (Ps. xcii.) Our Lord says of children "their angels in heaven always see the face of my Father Who is in heaven." (Matt. xviii. 10.)

32. The angels were destined for the high honor and happiness of waiting on the Lord in the courts of heaven; and were endowed with great intelligence, beauty, nobility, and supernatural graces. At first, they were left for a time in a state of probation, and it was only those who proved their love and loyalty in the day of trial, who were finally established in the supernal happiness and glory they now enjoy. The angels present our prayers and good works to God and pray for us. We should reverence the presence of our guardian angel, be grateful for his care, and recommend ourselves to his protection and intercession.

15.

THE FALLEN ANGELS.

33. Some of the angels failed in their duty to their Creator, and fell from heaven. "God spared not the angels that sinned, but delivered them, drawn down by infernal ropes, to the lower hell unto torments." (II. Peter ii. 4.) The chief of the bad angels and his followers were cast out of heaven by the Archangel Michael. "And that great dragon, the old serpent, who is called the devil and Satan, was cast out of heaven, and his angels with him." (Apoc. xii. 8.)

34. These wicked angels, whose proper home is hell, seek to ruin our souls by tempting us to sin. "Your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour." (I. Peter v. 8.) Jesus Christ cast out unclean spirits from certain persons. (Luke iv. 36.) "Resist the devil and he will fly from you." (James iv. 7.) The wicked who live and die enemies of God, will be the companions of the fallen angels in the next life. "And the rich man also died and was buried in hell." (Luke xvi. 22.) There is no release from the pains of hell, either for the fallen angels, or for the souls of the damned.

16.**MAN.**

35. Man is one of God's creatures, and is made in the image and likeness of his Creator. He is a being having a body and a soul, the union of which constitutes him a living, intelligent creature. His body was made of the dust of the earth, but his soul was created from nothing. "Dust thou art, and into dust thou shalt return." (Gen. iii. 19.) All things that God made we call creatures. The material part of man, that which we can see and touch, is his body. That which gives him life and intelligence but which, being a spirit, is invisible to us, is the soul.

36. The human soul is an immortal spirit, endowed with understanding, memory, and free will. Man is made to God's likeness chiefly in his soul. Like God, he is a spirit, capable of knowing, willing and loving. In the three faculties of his soul, man is somewhat like to God, in Whom there are Three Persons. As God is sovereign Lord of all things, so man has dominion over all earthly creatures. "Let us make man to our own image and likeness." (Gen. i. 26.) The body dies when the soul leaves it; but the soul, being a simple, spiritual substance, can never die. "The spirit returns to God Who gave it." (Eccles. xii. 7.)

37. God made man in His own image and likeness, and breathed into him a living soul. The first man that God made was Adam, and the first woman, Eve. He made them free from evil, and, moreover, endowed them with supernatural grace and justice. In this original state, they were just and holy in His eyes, and He pronounced them good. He gave them the Garden of Eden, an earthly paradise, that they might dwell therein, and be happy in knowing, loving, and serving Him. He made known to them His holy will. He bade them increase and multiply and gave them dominion over every living thing on the earth. He gave them the use of all the fruits of the earth, except that of one tree. Of the fruits of the tree of knowledge of Good and Evil, He forbade them to eat.

38. He forewarned them that if they should partake of the forbidden fruit, they and their children would be deprived of His grace, cast out of paradise, and finally suffer death. This command was to be the test of their love and obedience. Abstinence from this one fruit would be the token of their loyalty to their Creator, and a proof of their filial piety. It would also be a constant acknowledgment of their dependence on God.

17.

THE DESTINY OF MAN.

39. God made man that He might know Him love and serve Him on earth, and see and enjoy Him forever in heaven. It is our duty to know God because He is the Truth, to love Him because He is goodness itself, most beneficent and amiable, and to serve Him because He is our sovereign Lord. He has gifted us with intellect to know Him, a heart to desire Him, and a will to love and serve Him. By the faculty of memory, we keep in mind the benefits conferred on us by God. These benefits move us to love Him and do what is pleasing to Him. By our understanding, we know what is good, right, and just, and pleasing in God's sight.

40. We serve God by doing His will, and by keeping His commandments. God is our final destiny, and when we shall have attained this in heaven, we will be happy. In order to secure this eternal happiness we must believe firmly all the truths that God has revealed. These truths He has made known to us by Patriarchs and Prophets, and lastly, by His own Son, Jesus Christ, through the Church. "God, having spoken by the Prophets, hath in these days, spoken to us by His Son." (Heb. i. 1.) In order to profit by this knowledge, so as to save

our souls, we must love God, keep His commandments, obtain grace by prayer and the Sacraments, repent of our sins, and lead good lives.

18.

THE FALL OF MAN.

41. The devil, envying our first parents their happiness, tempted them to eat the forbidden fruit. "By the envy of the devil, death came into the world." (Wis. ii. 24.) The devil seduced Eve by telling her that by eating of that fruit they would become "as gods, knowing good and evil." (Gen. iii. 5.) Instead of becoming like unto God, they, by the guilt of sin, became like unto their tempter, and brought misery on themselves and the whole human race.

42. Eve, tempted by Satan, under the form of a serpent, ate of the forbidden fruit, and gave some of it to Adam, who also ate thereof. This was the first sin of man whereby he fell from his original state of grace and justice. This sin, being that of the first parents of the human race, is called original sin. The whole race of Adam became at once guilty of this sin, and subject to its effects. We are all born with the taint of original sin on our souls, and all suffer the consequences of it. The effect of original sin is to debar the grace of God from the soul, darken

the understanding, and weaken the will. The proneness to evil which human nature now shows, is also an effect of original sin. The pains of sickness and the death of the body are consequences of the sin of our first parents.

43. By original sin, mankind forfeited all right to heaven, and we should be utterly lost, had not God, in His mercy, sent His only Son to redeem us. The Saviour of the world was promised to our first parents in these words, spoken by God to the serpent that tempted Eve. "I will put enmity between thee and the woman, between thy seed and her seed. She shall crush thy head, and thou shalt lie in wait for her heel." (Gen. iii. 15.) The woman here foreshadowed is the Blessed Virgin Mary, the Mother of the Messiah, Christ, the Son of God.

19.

ORIGINAL SIN.

44. Original sin is that sin in which, by inheritance from our first parents, we are conceived and born. What in us is called original sin, was actual sin in our first parents. The guilt and effects of Adam's sin involve the whole human race. "As by one man, sin entered into this world, and by sin, death, and so death passed upon all men; in whom all men have sinned." (Rom. v. 12.)

45. We are not able to see clearly how or in

what sense we share in the guilt of Adam. This is one of the mysteries of religion. Some think that original sin is in us a state of habitual sin derived from Adam as well as an inherited defect or flaw marring our nature. It is certain that our whole nature, both body and soul, is impaired by this transmission of the guilt of original sin from father to son and that we are born deprived of that state of grace with which Adam was gifted. This deterioration of our nature and other penal effects remain even after the guilt of original sin is cleansed from our souls by Baptism. (Second Council of Orange, A. D. 529.) Christ saw fit to assume human nature, and this should tend to make us bear patiently the effects of the sin of our first parents.

46. By the use of reason and helped by divine grace, we can still hold our unruly passions subject to the moral law. Our struggles with the evil bias of our fallen nature and the ills of this life, furnish us with occasions of merit by the exercise of virtue.

47. The Blessed Virgin Mary, in view of her great dignity of Mother of Christ and through the merits of her Divine Son, was always exempt from original sin. She was conceived free from any stain of sin. This is known as the Immaculate Conception of the Blessed Virgin Mary.

20.

UNDER THE OLD LAW.

48. The state of man fallen from sanctifying grace was one of separation from God, the absence of divine charity from the soul, exclusion from His holy presence, and inability to gain the happiness of heaven. The mercy of God, however, provided a means of rescue from this fallen state. The hope of this restoration was given to our first parents in these words: "I will put enmities between thee and the woman, between thy seed and her seed." (Gen. iii. 15.) By the seed of the woman is indicated Christ, the son of Mary. The Messiah, the Saviour of the world, is promised in these words. Faith in this promise of God, and trust in the efficacy of the coming redemption, were the means of salvation till the actual coming of Christ. Thousands of years were allowed to elapse under this dispensation of Divine Providence. During this time, the human race became so wicked that God sent the Deluge to destroy it. Noah, who was found just in the sight of the Lord, was saved with his family in the Ark, and repeopled the earth. In the lapse of time, the descendants of Noah attempted to build a tower that would reach up into heaven; but the Lord introduced among them confusion

of tongues, so that they were forced to desist. This was the Tower of Babel.

49. Although men, for the most part, fell away from the knowledge of the true God, and worshipped a multitude of false gods, and even idols, the work of their own hands, faith in the promised Redeemer, and the due worship of the one True God, were kept up among a few chosen souls at first, and finally through one whole nation,—the Israelites, the chosen people of God. The father of this people was Abraham, a descendant of Sem, the son of Noah, who was saved from the Deluge in the Ark.

50. Unto Abraham was renewed the original promise of a Saviour made to Adam, inasmuch as God revealed to him that all nations should be blessed in one that was to be born of the race of which he was to be the father. Isaac, the son of Abraham, prefigured the future Saviour of the world in this that he was offered, though not slain, in sacrifice by his father at the command of God.

21.

THE ISRAELITES.

51. Jacob, the son of Isaac, was promised the land of Chanaan as an inheritance for his people, in whom all the tribes of the earth were to be blessed. Jacob had twelve sons, the patri-

archs of the twelve tribes of Israel. Of these, Juda was chosen by God to be the father of the tribe in which should be born the Messiah, the expectation of the nations. Joseph, son of Jacob, was betrayed in his youth into the hands of the Egyptians, and after being for a time the servant of Pharaoh, the King of Egypt, became his chief officer and agent in the government of his kingdom. In a time of great famine which prevailed in Chanaan, Joseph brought his brethren into Egypt, and there gave them subsistence. They prospered in the land, and multiplied, till a new king that knew not Joseph, came to the throne. The Israelites were harassed and persecuted by this king, till the Lord was moved to send Moses to deliver them out of bondage. Moses led them through the Red Sea and into the Desert of Arabia. On the eve of their departure, they killed the Paschal Lamb, a figure of our Lord, and sprinkled the door-posts of their houses with its blood, so that the avenging angel, who smote the first-born of Egypt, should see the sign and pass by the children of Israel, leaving them unharmed.

52. During the journey of the Israelites through the desert towards the Promised Land of Chanaan, the Lord fed them with manna from heaven, and gave them, at Mount Sinai, through Moses, the law by which they were to be gov-

erned. This law was partly for the guidance of their moral conduct, and partly for their civic government. The moral law thus given to the people of Israel is a development of the law which God imprints on the heart of every man at his creation. This law thus becomes so proper to human nature that it is called the natural law. All who have the use of reason know this law, are conscious of its binding force on them, and accept it as their criterion of right and wrong. It is found in the Ten Commandments. The Israelites were delayed in the wilderness for forty years by their sins and frequent disobedience of the orders of Moses. At length, Moses died within sight of the Promised Land, and his successor, Josue, led the people over the Jordan into the land of Chanaan. The Ark of the Covenant was set up at Shiloh. Afterwards, Solomon, the son of David, built for it the Temple at Jerusalem. To this Temple the Ark of the Covenant was transferred, and there on Mount Moriah thenceforth all sacrifices were offered to the Lord.

22.

THE MESSIAH.

53. The Prophets foretold that the Messiah would be born in Bethlehem of a Virgin Mother; that he would enter Jerusalem in triumph; that

he would be betrayed by one that ate at his table; that his hands and feet would be pierced; that he would be wounded for our iniquities, and bruised for our sins; that he would be led as a sheep to the slaughter, and would utter no complaint, the sacrifice being voluntary. How these prophecies were fulfilled is seen in the history of our Lord Jesus Christ, recorded in the New Testament by the four Evangelists. The Saviour of the world did not come until many years after the fall of Adam, probably that we might have time to learn the great misery into which sin had thrown the human race. We were thus taught by experience the woful weakness of human nature and the absolute need of a Divine Redeemer. All who lived before the coming of Christ could be saved by belief in a Redeemer to come, joined with the keeping of the commandments of God, or perfect charity. God in His mercy applied to men the future merits of His Son for their justification, and the grace to enable them to keep His commandments.

54. Before Christ's coming, they were bound to act according to the light of reason and such revelation as was made known to them. Moreover, the Jews were bound to obey the law which was given them by God Himself, through their leader, Moses.

55. Christ lived on earth about thirty-three years, and led a most holy life in works of charity, poverty, and sufferings. He showed us the way to heaven by His teaching and example. "I am the Way, and the Truth, and the Life." (John xiv. 6.) He is "the way" by His example, "the truth" by His doctrine, and "the life" of our souls by His grace. "He that followeth me, walketh not in darkness, but shall have the light of life." (John viii. 12.)

56. He is our model; therefore He says: "Learn of Me, because I am meek and humble of heart." (Matt. xi. 29.) By word and example, he teaches all the virtues in the highest degree, especially zeal for the honor of God, and for the salvation of men; meekness, humility, patience, kindness, and mercy towards every one, even our greatest enemies; and obedience to His Heavenly Father unto death. He teaches young persons to obey, to delight in prayer and good works; to love the house of God, and hear the teachers of religion; and to advance in wisdom and grace as they advance in years. (Luke ii. 46, 52.) All this will be more clearly seen from the brief account of His life which follows.

23.

THE LIFE OF CHRIST.

57. Cæsar Augustus, who ruled the Roman Empire in peace, sent forth a decree that all the subjects of the Roman power should be enrolled. As Joseph belonged to the tribe of Juda, he, together with his spouse Mary, went up to Bethlehem of Juda to obey the decree. This was the Jewish mode of taking a census. The child Jesus was born in Bethlehem, and cradled in the manger of a stable, because there was no room for them in the inn. Angels announced His birth to the shepherds as good tidings of great joy to them and to all the people. A new star in the heavens proclaimed the advent of a new king of the Jews to the wise men of the East, and they, as well as the shepherds, came and adored the infant Saviour. On the day He was presented in the temple, holy Simeon, taking Him in his arms, declared that in Him he saw the salvation of the people, and a light unto the enlightening of the Gentiles, and the glory of the people of Israel. At the same time, the devout Anna, with prophetic inspiration, spoke of Him to all who looked for the redemption of Israel.

58. But Herod, the king, fearing that Christ would announce Himself as the Messiah, and

assume the civil as well as the religious government, sought to destroy Him. Joseph, being warned from on high, fled into Egypt with the Child and its Mother. After the death of Herod, the Holy Family returned, and dwelt in Nazareth. Jesus remained subject to Joseph and His Mother till He was thirty years of age.

59. In the meantime, He was heralded to the people by His precursor, John the Baptist, who preached repentance and the coming of the Kingdom of Heaven. When Jesus was baptized in the Jordan by John the Baptist, the voice of God proclaimed Him His Beloved Son, in whom He was well pleased, and whom men were to hear. St. John the Baptist pointed Him out as the Lamb of God, who taketh away the sins of the world, and declared that He would baptize, not with water, but with the Holy Spirit and with fire.

60. Christ being now about to enter publicly on His mission, retired into a desert, and stayed there forty days in prayer and fasting, during which time he resisted all the temptations of the devil and finally put him to flight.

61. On His return to Nazareth, He went into the Synagogue on the Sabbath day, and opening the book of the Prophet Isaias, he read therefrom and applied to Himself the words, "The spirit of the Lord is upon Me. He hath

anointed me to preach the Gospel to the poor, to heal the broken-hearted, to deliver the captives, to give sight to the blind, and proclaim the acceptable year of the Lord." (Isaias lxi.) When He announced that in Him these words of Scripture were fulfilled, the people wondered at Him at first, but afterwards became angry and thrust Him out of the synagogue. Going forth, He called to Him His first disciples, Andrew, Simon, Philip, James, and others — simple fishermen — who had received from on high the faith that in Jesus of Nazareth they had found the Messiah spoken of by the Prophets.

24.

THE FIRST MIRACLE.

62. In Cana of Galilee He wrought His first miracle, at the prayer of His mother, by changing water into wine at a wedding feast which he attended to sanctify the bond of matrimony. When Christ went up to Jerusalem to celebrate the Feast of the Passover, and saw the traders and money-changers doing business in the precincts of the temple, He made a scourge of cords and drove them forth, saying: "My house is a house of prayer, but you have made it a den of thieves." (Mark. xi. 17.)

63. To Nicodemus, one of the Pharisees who came to Him by night, and acknowledged that

he was a teacher sent from God, he said: "Amen, Amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God. As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting. For God so loved the world as to give His only-begotten Son, that whosoever believeth in Him may have life everlasting. But he that believeth not in Him is already judged, because he believeth not in the name of the only-begotten Son of God." (John iii. 14.)

64. He went throughout Judea preaching repentance and the forgiveness of sins. Some that were dead He restored to life; from others He cast out devils. He healed the sick, cured the lepers, caused the dumb to speak, and gave sight to the blind. His miraculous power and heavenly doctrine proved that he was the Messiah, and many believed in Him, and were converted to the new life of grace. In the cure of a certain paralytic in whom He found great faith, He said to him: "My son, be of good cheer, thy sins are forgiven thee."

65. After spending a night on a mountain in prayer, He selected twelve from among His disciples to be His Apostles, the witnesses of His works, the hearers of His most mysterious doc-

trines, and the teachers of His Gospel. Among the Apostles He gave the first place to Simon, whom he surnamed Peter (which means a rock), intending to make him the corner-stone of His Church.

66. To these Apostles and a multitude of disciples He addressed the discourse known as the Sermon on the Mount, which briefly sets forth the chief moral doctrines of Christianity. (Matt. v., vi., vii.)

25.

THE MULTIPLICATION OF THE LOAVES.

67. Christ taught with authority, and not as the Scribes and Pharisees, and the people were in admiration at His works and His doctrine. Many believed in Him and became His disciples; and some, at His invitation, left all and followed Him in His journeys, and with Him endured all the privations of One who had not whereon to lay His head. Many even followed Him when He retired into desert places, so eager were they to hear His words. There He fed five thousand in a miraculous manner, having multiplied five loaves and some fishes till all had enough. When His followers sought to make Him King, He fled from them and retired for a while into solitude. (John vi. 15.)

68. Afterwards referring to this miracle, and preparing the minds of His disciples for the institution of the Sacrament of the Eucharist, He said: "Your fathers did eat manna in the desert and are dead. My Father giveth you true bread from heaven. For the bread of God is that which cometh down from heaven and giveth life to the world. I am the Living Bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is My flesh for the life of the world. He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day."

69. To St. Peter he said: "Thou art a rock, and on that rock I will build My Church, and the gates of hell shall not prevail against it." And again: "I will give thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven." To St. Peter also He gave the commission to feed both the lambs and sheep of His flock, thus making him and his successors the chief pastors of souls. Many truths He taught by means of similes drawn from the facts of nature, such as the growth of seed, the beauty of flowers.

70. Crossing the Sea of Galilee with some of

His disciples, the boat was caught in a storm, and the waves rose so high that His companions were greatly alarmed. Christ rebuked them for their want of faith, and with a word appeased the tempest. To the Pharisees, who murmured because He entered the house of Matthew, the tax-gatherer, He said that His mission was to approach sinners, so that he might reclaim and save them. While his disciples were crossing the lake in a boat He came to them walking on the waters.

71. He selected seventy-two of His followers, and sent them in pairs before Him into the towns He intended to visit, to prepare the minds of the people for His coming. He instructed them to act with patience under the trials they should meet with, and show meekness even in rebuking those who would not receive them. He taught also in parables. Some of these parables are: The lost sheep, the husbandman who sowed good seed, the prodigal son, the laborers in the vineyard, the king's marriage feast, the wise and the foolish virgins.

72. The little children that were brought to Him He blessed, and declared that of such was the kingdom of heaven, and that it would be a great sin to scandalize any of them. He declared that their angels saw the face of His Father in

heaven, and that to enter heaven all should become like to them in spirit.

73. He sought to fortify His Apostles against the scandal of the cross by manifesting to some of them, in the transfiguration on the mount, a gleam of the glory of His Divinity. He taught by word and example the true design and use of the Sabbath day. The scrupulous cavils of the Jews did not turn Him aside from performing cures on that day, which, as He declared, was made for the benefit of man.

26.

THE PASCHAL SUPPER.

74. When He went up to Jerusalem for the last time—about the time of the Paschal festival—a multitude of people went out to meet Him, and strewing their garments and palm leaves in the way, brought Him in triumph into the city, singing, “Hosanna to the Son of David. Blessed is He who cometh in the name of the Lord.” (Matt. xxi. 8.) Jesus, foreseeing and predicting the future destruction of Jerusalem, wept over it. While He was teaching in Jerusalem (John xii. 28), a voice was heard declaring that in Him God would be glorified.

75. For several days He taught the people publicly in the Temple, retiring at night to the village of Bethany. The Jewish priests grew

jealous of His influence with the multitudes that flocked to hear Him, and they and the rulers became alarmed lest He should seize the temporal power of the State. They, therefore, conspired to find some cause against Him, and sent men learned in the law to ask Him questions, hoping that His answers would furnish the grounds for criminal charges against Him, or at least discredit Him with the people. Jesus answered all these questions to the admiration of the people, and the confusion of the questioners.

76. Christ foretold His passion and death in these words: "Behold we go up to Jerusalem, and the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and deliver Him to the Gentiles to be mocked and scourged and crucified, and the third day He shall rise again. And if I be lifted up from the earth, I will draw all things to Myself." Refraining, through fear of the people, from seizing our Lord in public, the Sanhedrim, the chief tribunal of the Jews, resolved to capture Him privately; and Judas, hearing of their designs, went and bound himself to betray his Master into their hands for thirty pieces of silver.

77. In the meantime, the Feast of the Passover came on, and Christ, having directed two

of His disciples where to prepare the feast of unleavened bread, came in the evening with His twelve Apostles, and sat down to His Last Supper with them. To rebuke their rivalry, and foster in them the virtue of humility, He Himself washed their feet, saying, "You call Me Master and Lord, and you say well. If I, then, have washed your feet, you should do the same for each other." Then, after the Paschal feast was finished, taking bread in His hands, and giving thanks, He blessed it, gave it to His Apostles, saying, "Take ye and eat, for this is my body." (Matt. xxvi. 26.) In like manner the chalice, also, after He had supped, saying, "This is the chalice, the New Testament in My blood which shall be shed for you. Do this in commemoration of Me." (Luke xxii. 20.) Thus was instituted the Eucharist, to be at once a sacrifice and a sacrament.

78. After His Last Supper with His disciples, our Lord withdrew to the Garden of Gethsemane. Peter, James, and John accompanied Him. While they remained apart, He knelt down and prayed three times to His Heavenly Father that the chalice of His passion might pass away from Him, adding, "not My will but Thine be done." Then He fell into an agony, and His sweat was as drops of blood, when an angel came and comforted Him. Arising from prayer, He called

His Apostles to Him and said, "Behold he that is to betray Me is at hand."

79. Then the servants of the Chief Priest, guided by Judas, came and took Him first to Annas, and then to Caiphas, the High Priest of that year. Before Caiphas the Scribes and Elders accused Him of sedition, and that He had threatened to destroy the Temple. Caiphas said to Jesus, "I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of God." And Jesus answered, "Thou sayest it. Hereafter you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Then Caiphas rent His garments, saying, "He hath blasphemed. What need is there of further testimony? What think ye?" And they answered, "He is guilty of death." And Peter, who stood near, being smitten with fear, denied that he was one of His disciples, but afterwards repented and wept bitterly.

27.

THE PASSION OF OUR LORD.

80. In the morning, they delivered Jesus to Pontius Pilate, the Roman Governor of Judea, to be put to death, they themselves not having the power. Pontius Pilate, learning that He was of Galilee, sent Him to Herod Antipas, who

was Tetrarch of that province. Herod, however, declined to sit in judgment on the case, and sent Him back to Pilate clothed in a white garment. Pilate, convinced of His innocence, proposed to release Him in accordance with the custom that one prisoner should be released on the eve of the Festival of the Passover. But the Jews clamored for the release of Barabbas, a noted malefactor, and demanded that Jesus be crucified. Seeing Pilate hesitate, they then threatened to impeach him before Cæsar, as the protector of a seditious man. Pilate, weakly yielding to their clamor and their threats, delivered Him up to the soldiers to be scourged and put to death, vainly seeking to clear himself of all complicity in His death, by washing his hands, and declaring that he was guiltless of the blood of this just man. The Jews cried out, "Let His blood be upon us and upon our children." As they led Him away to Calvary, He was obliged to carry His own cross, till, fainting under the load, Simon of Cyrene was compelled to assist Him.

81. As He passed on His way, the women of Jerusalem wept over Him; but He bade them weep rather for themselves and their children and city. His beloved disciple, St. John, His Mother, Mary, and other pious women, followed Him to Calvary. When they arrived at Golgotha, the soldiers stript Him of His garments,

and then, nailing Him to the cross, crucified Him between two malefactors, one of whom reproached Him for not using His power to save Himself and them ; but the other, being penitent, and feeling that he deserved his fate, rebuked his fellow, and was rewarded by a promise from the lips of Jesus that he would be with Him that day in Paradise. The soldiers divided His garments among them, casting lots for one that was seamless. "Jesus of Nazareth, King of the Jews," was the cause which was affixed in writing to the head of His cross. The soldiers and bystanders and those that passed by, mocked Him, and, wagging their heads, asked Him in derision to come down from the cross and they would then believe in Him. But Jesus, when He was reviled, reviled not again, but rather prayed the more for His persecutors, and asked His Heavenly Father not to lay this sin also to their charge. To His mother, who stood by the cross, He said, referring to St. John, "Behold thy Son !" and to St. John, "Behold thy mother." In His thirst, they offered Him vinegar to drink. In His agony, He cried out, "My God, why hast Thou forsaken Me ? "

82. From the sixth to the ninth hour, while He hung upon the cross, a preternatural darkness came over the earth. At the ninth hour He said, "It is finished," and commending His

spirit into the hands of God, He gave up the ghost. Immediately the veil of the temple was rent, the earth quaked, the rocks were riven, and graves opened and gave up their dead. The Centurion of the Roman guard, seeing these testimonies of nature, believed in the Divinity of Christ and was converted.

83. It being the eve of the Sabbath, and Jesus being now dead, Joseph of Aramathea, having obtained permission of Pilate, came, and with the assistance of Nicodemus and the pious women, prepared the body for burial, and wrapping it in clean linen with spices, laid it in a new sepulchre hewn out of the rock, and rolled a great stone against the mouth of the sepulchre.

28.

THE RESURRECTION.

84. The Jews, however, hearing that Christ had said that on the third day He would rise from the dead, and fearing lest the disciples would come in the night and remove the body, set a guard over the tomb and sealed up the door of the sepulchre. At the dawn of the first day of the week—that is Sunday—the angel of the Lord came and rolled back the stone, and our Lord rose triumphant over death. He appeared to Mary, and afterwards to His disciples in Galilee. On the evening of the day He rose

from the dead, He stood in the midst of His Apostles, who had shut themselves up in a room for fear of the Jews. He saluted them, saying, "Peace be unto you," and showed them the marks of the wounds in His hands and side. He talked and ate with them. Repeating His salutation, He said to them, "All power is given to Me in heaven and on earth. As the Father hath sent Me, I also send you ;" and breathing upon them, He continued, "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

85. Again our Lord appeared to some of His Apostles at the sea of Tiberias, while they were fishing. As they were unsuccessful, He aided them miraculously, so that they drew a net full to shore. After eating with them, and drawing from St. Peter an avowal of his great love for Him, He commissioned him to be the chief pastor of His flock, saying, "Feed My lambs, feed My sheep." (John xxi. 17.)

86. Again He appeared unto His Apostles and said, "All power is given Me in heaven and on earth. Go ye, therefore, teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all

days, even to the consummation of the world." (Matt. xxviii. 18.) "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." (Mark. xvi. 16.)

87. While the eleven were at table, our Lord appeared to them, and rebuked them for their slowness of belief, and dulness of understanding. Then He showed them that all He had suffered was the fulfilment of the scriptures of Moses, the prophets, and the Psalms. After eating with them, He commanded them to tarry in Jerusalem and await the coming of the Paraclete, the promised of the Father, when they would all be baptized, not with water, but with the Holy Ghost, as He had already promised them in these words: "I will ask the Father, and He will give you another Paraclete, that He may abide with you forever." "When He, the Spirit of Truth, is come, He will teach you all truth." "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem and in all Judea, and even to the uttermost parts of the earth." To St. Peter was assigned the duty of confirming the brethren.

88. For forty days our Lord, at intervals, appeared to His Apostles and disciples, and taught them the doctrines of the Church which He had founded on earth to be the pillar and the ground

of truth, as St. Paul afterwards describes it. All men He commanded to hear this Church. (I. Cor. xv. 6.) He appeared at one time to more than five hundred of His disciples. He declined to reveal to them the time of His second coming. And leading them out to Bethany, He blessed them, and while they looked on, He was raised up, and a cloud received Him out of their sight; and so He ascended into heaven, and angels announced to them that He would be seen coming again in the clouds of heaven. To His Apostles He left the power of working miracles in His name, the ordering of the household of the faith, and the spiritual care of mankind.

29.

THE APOSTOLIC CHURCH.

89. Ten days later, after the Apostles had elected Mathias to take the place of Judas and while they were assembled in prayer in an upper chamber in Jerusalem, the Holy Ghost came down upon the Apostles in the form of tongues of fire, and as the rushing of a mighty wind that filled the whole house.

90. They then began to preach Christ crucified as the Messiah in the streets of Jerusalem. Multitudes were converted by the preaching and miracles of St. Peter and the others. Finally,

they separated, and carried the Gospel into the neighboring nations and thence into the whole known world, and became martyrs to the faith.

91. St. Paul was added to their number by a special call from our Lord Himself, given to him in a miraculous vision, during which he was struck blind. He recovered his sight and received Baptism through Ananias, one of the Christians of Damascus. As soon as he had received the Holy Ghost, he began to preach Christ in the synagogues, and declared his belief that Jesus was the Son of God, where he formerly advocated and aided in the persecution of the Christians.

92. St. Peter, having been cast into prison by Herod, was delivered therefrom by an angel. He then went to Antioch, and there, converts to the faith soon became numerous, both from the Jews and the Gentiles. He convinced some cavillers among his disciples that he had a mission from God to call the Gentiles unto repentance and the new life of grace.

93. The question of circumcising the converted Gentiles arising, the Apostles assembled in Jerusalem, and took counsel among themselves how to decide it. After much discussion, following the lead of St. Peter, and the advice of St. James, they decided that inasmuch as God had purified the hearts of these Gentiles by

faith, and given them the Holy Spirit, and made no distinction of Jew or Gentile, it did not become them to put that needless and over-burdensome yoke on the necks of the disciples.

94. St. Peter, after some time, transferred his See to Rome, then the empire city of the world. Here he suffered martyrdom in the time of Nero. As St. Peter was, by our Lord's appointment, the head of the Church, the infallible teacher of all Christian truth, his successors in his See of Rome have all held the same office and performed the same function. The present Pope of Rome is the legitimate successor of St. Peter. He is, therefore, the centre of unity, the infallible head of the Catholic Church, the source of jurisdiction, and the judge of all controversies relating to spiritual things.

95. The knowledge of the organization and doctrines of the Catholic Church is transmitted from age to age in the Sacred Scriptures, and in the ever-living memory of the Church itself, which is called Tradition.

30.

JESUS CHRIST.

96. God the Son, the second Person of the Trinity, having become man, is called Jesus Christ. He is the Saviour of the world. The name Jesus was given to Him by the Archangel

Gabriel at the Annunciation. "Thou shalt call His name Jesus, for He shall save His people from their sins." (Matt. i. 21.) He is the Messiah promised to the ancient Patriarchs. He is the expectation of the nations foretold by the Prophets. He is Emmanuel, God with us. He is the Christ, the anointed one, having the character and office of King, Priest, and Prophet. "Jesus of Nazareth, how God anointed Him with the Holy Ghost and with power." (Acts. x. 38.)

97. Jesus Christ is both God and man. He is called the God-man, because the divine Person, the Son of God, assumed human nature, *i. e.*, body and soul, when He was conceived by the Blessed Virgin Mary. The Son was always God, but in time became man for our redemption. "And the word was made flesh." (John i. 14.)

98. Christ has two natures, the divine and human united in one Person, viz., that of the Son of God. (C. of Chalcedon A. D. 451.) These two natures are not blended into one, but, remaining distinct, are but one Person, the Person of the Son of God replacing the human personality. There are also in Christ the divine will and a human will. (Council of Constantinople A. D. 680.) "Not My will, but Thine be done." (Luke xxii. 42.)

31.**CHRIST THE REDEEMER.**

99. God the Son became man to redeem and save us. Jesus Christ, by satisfying divine justice by an atonement of infinite value, redeemed mankind from the doom it incurred by sin. He appeased the divine anger by His self-humiliation, gave perfect satisfaction to divine justice by his human life and suffering, and by His death on the cross. The sufferings of Christ being those of a God-man, had an infinite value, and more than sufficed to make amends for the sins of mankind. This is the great atonement whereby God and erring man were reconciled. This is the only way that full and worthy satisfaction for sin could be made, though God, no doubt, could by the exercise of His mercy accept less and pardon sin. We revere the name Jesus. "There is no other name under heaven whereby men must be saved." (Acts iv. 12.)

100. Although Christ has merited salvation for all mankind, some will fail to be saved. Man, having free will, may neglect to do what is necessary to share in the benefit of redemption. He may refuse to believe in Christ as his Saviour, or neglect to use the necessary grace, or violate the commandments of God and remain impenitent for his sins.

101. By His death on the cross, Christ showed the excess of His love, and purchased every blessing for us. "Greater love than this no man hath, that a man lay down His life for His friends." (John xv. 13.) But Christ laid down His life even for His enemies. From the sufferings and death of Christ we learn the enormity of sin, the hatred God bears to it, and the necessity of satisfying for it. The greatness of the evil of sin appears from the terrible chastisement it deserves, the great atonement it requires, and the infinite majesty of Him whom it offends. The hatred God bears to it is shown by the penalty attached to it.

102. Although Christ has paid the full penalty for sin, this does not exempt us from the duty of doing penance. We must deny ourselves, take up our cross, join with Him in suffering, and thus share in the merit of His atonement.

32.

LIMBO.

103. The day on which Christ died is called Good Friday. The soul, but not the divinity of our Lord, was separated from His body from the moment of His death till His resurrection. After Christ's death, His soul descended into hell. (Apostles' Creed.) The hell into which Christ's soul descended was not the hell

of the damned, but a place of waiting called limbo, where the souls of the saints who died before Christ were detained till His Ascension. "Thou wilt not leave my soul in hell, nor suffer Thy Holy One to see corruption." (Ps. xv. 10.) In Scripture limbo is also called "Abraham's bosom;" because it was a place of rest and peace; for there, pious souls had nothing to suffer, but enjoyed the sleep of peace awaiting the coming of the Lord. The souls detained in limbo were the souls of St. Joseph and St. John the Baptist, and the souls of the many saintly patriarchs and prophets spoken of in the Old Testament. Christ descended into limbo, St. Peter says, "to preach to those souls who were in prison," that is, to announce to them in person, the glad tidings of their deliverance. (I. Peter iii. 19.) While Christ tarried in limbo His presence turned that place into a paradise, according to what He said to the penitent thief on the cross, "This day shalt thou be with me in paradise." (Luke xxiii. 43.) Heaven was shut against mankind by the sin of our first parents, and it could not be opened to any one till after the death of Christ.

104. The souls of the saints who died before Christ, went to heaven when Christ ascended there. He freed them from captivity, and brought them with Him to heaven. "Ascending on high

He led captivity captive. Now that He ascended, what is it, but because He also descended first into the lower parts of the earth." (Ephes. iv. 8-9.) His body remained in the grave during part of Good Friday, all Holy Saturday, and a part of the morning of Easter Sunday when His soul returned to it and it became once more a living body.

105. On Easter Sunday, the third day after His death, Christ arose, body and soul united, glorious and immortal, from the dead. St. Paul says: "Christ rising again from the dead, dieth now no more; death shall no more have dominion over Him." (Rom. vi. 9.) Christ foretold His resurrection. On visiting the Temple at Jerusalem on one occasion, He said to the Jews: "Destroy this temple, and in three days I will raise it up. . . . But He spoke of the temple of His body." (John ii. 19-21.) In ascending into heaven, Christ is said to enter on His glory. The glory of Christ's soul consists in seeing God as He is, and in possessing Him; and this glory His soul enjoyed from the first moment of its existence. The glory of His body consists in having all the qualities of a glorified body.

106. By dying on the cross, Christ showed that He was man, and by raising Himself from the dead, He proved Himself God. It was by

His own power that our Lord raised His body from death to life; which He could not have done if He were not God. The resurrection of Christ, besides being one of the chief proofs of His Divinity, is also a proof of the truth of the Christian religion. Hence St. Paul says: "If Christ be not risen again, then is our preaching vain, and your faith is also vain; but now Christ is risen from the dead, the first-fruits of them that sleep." (I. Cor. xv. 14-20.)

107. Christ dwelt on earth forty days after His resurrection to confirm His Apostles in their faith in Him and in the reality of His risen body to teach them more truth, and to establish His Church. In the Acts of the Apostles, we read: "To whom He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God." (Acts i. 3.)

108. After forty days, Christ ascended from Mount Olivet, body and soul, into heaven. Christ ascended into heaven — To enter into His glory as conqueror of death and hell (Luke xxiv. 26), and to be our mediator and advocate with His Father, (Heb. ix. 24); and also to open heaven to man and prepare a place for us; (John xiv. 2); and to send the Holy Ghost to His disciples. (John xiv. 7.) Christ sits at the right hand of God the Father Almighty, in

heaven. (Apostles' Creed.) This indicates that Christ, as God, is equal to the Father in all things; and that as man, he is in the highest place in heaven, next to God in power and glory. The sacred body of Christ after His resurrection, is a glorified body. It is no longer subject to pain or change or wants of any kind. It assumed the qualities of a glorified body, and is no longer fettered by the conditions of earthly bodies. It became impassible, lucid, subtle, and agile, while yet substantially the same body that suffered on the cross.

109. We also shall rise glorious, if we share in the redemption. "For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound." (II. Cor. i. 5.) "Knowing that He Who raised up Jesus will raise up us also with Jesus." (II. Cor. iv. 14.) Our bodies also at the general resurrection, will be joined to our souls endowed with the same qualities that the glorified body of Christ now possesses. We are "pilgrims and strangers on the earth" (Heb. xi. 13), and our true country is heaven, whither Christ has gone to prepare a place for us. "Be not wearied, fainting in your minds;" but "looking on Jesus, Who, having joy set before Him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God." (Heb. xii. 2-3.)

33.

THE HOLY GHOST.

110. The Holy Ghost is the third Person of the Blessed Trinity. He proceeds from the Father and the Son, as from a single source. (C. of Toledo, A. D. 447.) "But when the Paraclete cometh, whom I will send you from the Father, the spirit of Truth who proceedeth from the Father, He shall give testimony of Me." (John xv. 26.) "God hath sent the spirit of His Son into your hearts." (Gal. iv. 6.)

111. The day on which the Holy Ghost came down upon the Apostles is called Pentecost, because it is fifty days after Easter. It is also called Whitsunday or the Sunday in white, because in the early Church the Catechumens, after having been baptized on this day, assisted at Mass clothed in the white garments they received in Baptism.

112. The Holy Ghost descended on the Apostles in the form of cloven tongues of fire. This indicated that the mission of an Apostle was to preach the gospel of divine charity to men of divers tongues. "They were filled with the Holy Ghost and began to speak with divers tongues, and every man heard them speak in his own tongue." (Acts ii. 4, 6.) This gift of tongues enabled them to preach the Gospel to

all nations. When an Apostle spoke, each person of whatever nation he was, understood him as if he was speaking in his own tongue. There were about one hundred and twenty persons including the Blessed Virgin Mary present at the descent of the Holy Ghost.

113. The Holy Ghost ever abides with the Church, making it holy, leading it into all truth, and enabling it to teach religion to all nations.

34.

THE APOSTLES.

114. The names of the twelve Apostles are Peter, Andrew, James, John, Philip, Bartholemew, Thomas, Matthew, James the Less, Thaddeus, Simon, Judas, in whose place Matthias was substituted, after his betrayal of our Lord. St. Paul is also called an Apostle because he had his mission direct from Christ Himself in a vision after the Ascension. He is the Apostle to the Gentiles. St. Peter, by his first sermons, converted thousands of souls.

115. The Gospel, which means good tidings, contains the New Law of grace and love, which Christ established for the guidance of His disciples in the way of salvation. It is the Christian law.

116. The disciples of our Lord were first called Christians at Antioch, about ten years

after the Ascension. We are Christians by being baptized. We are known to be such by professing and practising the Christian religion, and by the use of the sign of the Cross. A Christian is, therefore, a person who is baptized and who inwardly believes and openly professes the faith and law of Christ.

35.

THE CHURCH.

117. The Church is the divinely appointed guardian and interpreter of the truths revealed by God. The Scripture is the written, and divine Tradition the unwritten word of God. We are to receive both on the authority of the Church. Hence St. Paul says, "Hold the traditions which you have learned, whether by word or by our epistle." (II. Thess. ii. 14.)

118. The Church does not add anything to divine revelation, nor propose new truths for our acceptance, although from time to time, she, by her dogmatic definitions, shows us more clearly what we are to believe. Thus the doctrine of the Immaculate Conception of the Blessed Virgin was defined in the year 1854, by our late Holy Father, Pius IX.; and the doctrine of the infallible authority of the Pope in teaching the Universal Church, was defined by the Vatican Council in 1870. This does not mean that any

new truth of faith was then revealed by God which had not been already revealed, but that a truth was then so declared that its revelation could no longer be denied without the sin of heresy.

119. The Church and the Sacraments are the chief means provided by Christ whereby men may share in His atonement. The Mass is also a fruitful means of grace. The Church is the society of those who have received Christian baptism, profess the true faith, and are obedient to pastors holding communion with the Pope, the visible head of the Church on earth. The Church consists of authorized teachers of faith and morals, and of docile disciples.

120. The faith of the members of the true Church is the same everywhere; the same truths are taught by her pastors, the same faith held by her children, and all the faithful share in the same Sacraments. It is through grace and through the Sacraments worthily received that we are united to Jesus Christ, and to one another: "For we, being many, are one bread, one body, all who partake of one bread." (I. Cor. x. 17.) Our lawful pastors are the Bishops of the Catholic Church. The one visible head of the Church on earth is the Pope: Jesus Christ is its invisible head.

36.

THE ONE TRUE CHURCH.

121. The true Church is called the Holy Catholic Church. As there is but one Lord, one Faith, one Baptism, one God and Father of all, there can be but one true Church. (Ephes. iv. 5, 6.) "There shall be one fold and one shepherd" — (John x. 16) — that is to say, one true Church governed by one Supreme Pastor. All must belong to the true Church in order to be saved; yet some may belong to it by desire or in spirit, though not in visible communion with it. (Acts ii.; Luke x.; John x.; Matt. xviii.) There is no salvation for any one who, knowing or being able to know the true Church, culpably refuses to enter it. The Scripture says, "The Lord added daily to their society" (*i. e.*, to the Church) "such as should be saved." (Acts ii. 47.) Our Lord says, "Other sheep I have that are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd." (John x. 16.) The Catechism of the Council of Trent says that the ark is a figure of the Church. Whoever enters her by baptism, may be saved. Those who, through their own fault remain outside the ark, will be overwhelmed by sin. To teach us the duty of

obeying the Church Christ says, "If he will not hear the Church let him be to thee as the heathen and the publican." (Matt. xviii. 17); and "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." (Luke x. 16.)

37.

THE MARKS OF THE TRUE CHURCH.

122. The marks of the true Church are Unity, Holiness, Catholicity, and Apostolicity. The marks of the true Church are characteristics that distinguish it from all other so-called churches; and no church not having these four marks can be the true church.

123. The Apostles' Creed mentions two of these marks or signs — namely, Holy and Catholic: "I believe, the Holy Catholic Church." The Nicene Creed points out all the four marks saying: "I believe, One, Holy, Catholic, and Apostolic Church." Christ founded only one Church as He has taught but one faith, instituted one baptism, etc. (Ephes. iv. 5.) "Upon this rock," He says, "I will build My Church," not churches. (Matt. xvi. 18.) Again "There shall be one fold and one shepherd." (John x. 16.) The Church is one in being one body animated by the same spirit, and one fold under one Shepherd, Jesus Christ." (Ephes. iv. 4.)

The Church is also one, in that all its members believe the same truths, have the same sacraments and sacrifice, and are under one visible head on earth. The Church is one in faith, in worship and in government.

124. The Church is holy in its founder, Jesus Christ; in its doctrines, which are holy in themselves and lead men to holiness; in its sacraments, and sacrifice; and in a number of its children who have been eminent for holiness in all ages. Jesus Christ, its founder, is holiness itself, and He died to sanctify the Church (Ephes. v. 25, 26). The Church is holy in its doctrines or teaching, because it teaches the truth of God which is infinitely holy. Its means of grace, namely, the Sacraments, prayer, Holy Mass, etc., are eminently holy and powerfully tend to holiness; and hence the number of its children of all states and conditions in life who have been distinguished for holiness in all ages. There have been in the Church at all times saints whose holiness God has vouched for by miracles and other signs of His favor.

125. The Church is catholic or universal because she has the mission to teach all truth to all nations forever. This is seen from the commission given by Christ to His Apostles: "Go ye, therefore, teach all nations whatsoever I have commanded you;" "and behold I

am with you all days even to the consummation of the world." (Matt. xxviii. 19, 20.)

126. The Church is apostolic because it was founded by Christ, and is governed by the lawful successors of the Apostles; and because it never ceased and never will cease to teach their doctrine. (Ephes. ii. 20.) The Church is apostolic in her origin and doctrine, in her orders and in her mission, having received them from Jesus Christ when He founded the Church in the time of the Apostles. "Built upon the foundation of the Apostles, Jesus Christ Himself being the chief corner-stone." (Ephes. ii. 20.) Again Christ said to St. Peter: "Thou art Peter, and upon this rock I will build My church." (Matt. xvi. 18.) The Church is apostolic in her orders. "For this cause," says St. Paul, "I left thee in Crete that thou shouldst ordain priests in every city, as I also appointed thee." (Titus i. 5.) And in her mission: "As the Father hath sent Me, I also send you." (John xx. 21.) The lawful successors of the Apostles are those who duly succeed them in the mode established by Christ, namely, the bishops of the holy Catholic Church. The Church never will cease to teach the same doctrines taught by the Apostles, because Christ promised to the pastors of His Church: "Behold I am with you all days even to the consumma-

tion of the world " (Matt. xxviii. 20) ; that is, with their lawful successors to the end of time.

127. The Roman Catholic Church alone can lay claim to those four marks. The Protestant Church does not enjoy unity, because its various branches in different countries yield obedience to no common head and differ widely in doctrine ; it is not holy, because its founders (Luther and his associates), were not holy and some of its doctrines lead to immorality ; it is not catholic because it did not exist before the sixteenth century, and it is local not universal ; and it is not apostolic because it did not appear until long after the time of the Apostles.

128. The Catholic Church alone is one, holy, catholic, and apostolic. She alone, therefore, has the marks of the true Church. She alone is the true spouse of Jesus Christ. She alone is the pillar and the ground of truth. The Church is our mother, for she has given us spiritual birth in baptism ; she nourishes us with the word of God, and with the Bread of Angels ; and brings us up in the fear and love of the Lord. This holy mother constantly prays for, comforts and assists all her children, and that not only during life, but even after their death should they be suffering in purgatory.

38.

INFALLIBILITY OF THE CHURCH.*

129. The Church is infallible, that is, she cannot err in teaching matters of faith or morals. "Go ye, therefore, teach all nations, and behold I am with you to the end of the world." (Matt. xxviii. 19.) In these words Christ declared that He would be with the Apostles not only during their lives but with their successors to the end of time. The Church teaches either through the Bishops in their respective dioceses or in general council assembled. The unanimous teaching of the Bishops throughout the world in union and accord with the Holy See is, by the providence of God, guarded from error. The decrees of general councils called and presided over by the Pope or confirmed by him, are infallible. (John xvi. 13.) What the entire Church believes in matters of religion is also infallibly true. "The spirit of truth shall abide with you."

The greatest of the general Councils were, Nice, A. D. 325; Constantinople, A. D. 381; Ephesus, A. D. 431; Chalcedon, A. D. 451; IV. Lateran, A. D. 1215; Florence, A. D. 1438-40; Trent, sixteenth century, and Vatican, A. D. 1869.

130. Christ remains always with His Church that He Himself, directing and assisting by His holy spirit the pastors of His Church, may teach

* See Note, page 431.

all ages and all nations. Christ's promise to remain always with His Church guarantees two essential points : integrity and purity of doctrine, and sanctity of life. Jesus Christ will make good this promise by always dwelling in the hearts of the faithful and guiding their teachers, by His sacramental presence in the Holy Eucharist and by His providential care and constant protection of His Holy Church. Christ also promised to His Church that "the gates of hell shall not prevail against it." (Matt. xvi. 18.) The gates of hell signify not only the power of the devil and his agents, but also schisms, heresies, scandals, etc.

131. In the true Church we have the communion of saints and the forgiveness of sins. (Apostles' Creed.) The greatest good we have in the true Church is that we have the true faith, because "without faith," according to St. Paul, "it is impossible to please God." Another benefit we have in the true Church is the communion of saints, that is, the union and mutual help that exist among all the members of the Church — in heaven, in purgatory and on earth. The forgiveness of sins means that Christ left to the pastors of His Church the power of forgiving sins. Christ gave them this power when He said, "Receive ye the Holy Ghost ; whose sins you shall forgive they are forgiven them." (John xx. 22, 23.)

132. St. Peter fixed his See at Rome and reigned there for twenty-four years. There he suffered martyrdom for the faith, being crucified, but with his head downward at his own request. The office of St. Peter did not expire with him ; for, as the Church was to subsist in unity throughout all ages, the authority and supremacy of St. Peter was transmitted to his successors, the Bishops of Rome.

39.

THE POPE.

133. The Church is called Roman because the visible head of the Church is the Bishop of Rome. Christ gave a visible head to His Church because, as the Church is a visible society, it was proper that it should have a visible head. This visible head of the Church is the centre by which the Church of Christ, throughout the whole world, is united in one body. The Pope, who is Christ's vicar on earth, is visible head of the Church. The term Pope signifies Father; and he, being the chief pastor of the Church, is the common spiritual Father of all Christians. Vicar is one who fills the office of another ; one who acts in the name of another in his absence and by his authority. The Pope succeeds St. Peter, who was chief of the Apostles, Christ's vicar on earth and first Pope and Bishop of

Rome. Christ said to St. Peter: "Thou art Peter, and upon this rock I will build My Church; and I will give to thee the keys of the kingdom of heaven." And again: "Feed My lambs, feed My sheep." (Matt. xvi.; John xxi.) Peter signifies a rock. St. Peter's name at first was Simon, and in the Gospels he is frequently called Simon Peter. The possession of the keys is a sign of supreme power in the spiritual order. The keys are a sign of authority to rule and govern the Church. "I will lay the key of the house of David upon his shoulder, and he shall open and none shall shut; and he shall shut and none shall open." (Is. xxii. 22.) These texts of Scripture prove that Christ gave to St. Peter, and to his lawful successors, the care of His whole flock, that is, of His whole Church both pastors and people. It is evident from all this that Christ built His Church upon Peter as upon a rock, that He gave to him in particular the keys of the kingdom of heaven, and that He commissioned him alone to feed His whole flock.

134. The Pope enjoys the same infallibility as the Church when as supreme Pastor of the flock of Christ he defines, by virtue of his apostolic authority, as from the chair of Peter, doctrines of faith or morals to be held by all the faithful. (Vatican Council, Chap. iv.)

By faith is here meant what we must believe ; by morals what we must do to be saved. The pious acquiescence of the faithful is given to less formal teachings of the Holy See. "I have prayed for thee, Peter, that thy faith fail not ; and thou being once converted, confirm thy brethren." (Luke xxii. 32.)

135. The infallibility of the Pope does not mean that he cannot fall into sin. Infallibility pertains not to his life and conduct nor to his private opinions or teaching, but to his official teaching of doctrine as head of the Church.

136. St. Peter's lawful successors are the Bishops of Rome, Peter's See, *i. e.*, the Popes who have governed the Church and who shall govern it to the end of the world. This authority was given without limit of time to St. Peter and his successors, the Roman Pontiffs ; for it was necessary to preserve the unity, the doctrinal purity, and the stability of the Church to the end of time. The successors of the Apostles are the bishops of the Holy Catholic Church.

40.

THE VIRTUES.

137. Virtue in its widest sense is a faculty or power of the soul by which it acts. It is also a habit perfecting the faculties of the human soul and inclining and enabling them to do good

with facility. Virtue is chiefly exercised in acts of religion, piety, charity and justice, and in resisting the evil bias in our nature that inclines us to go contrary to the moral law.

138. Virtue is either natural or supernatural. Natural virtue is that good quality of the mind by which a rational creature acts in conformity with right reason. It may be either inbred or acquired. Supernatural virtues are either the natural virtues raised by grace to the supernatural plane, or special gifts or qualities infused by God into the faculties of the soul for their greater perfection.

139. Virtues may also be divided for convenience of treatment into theological and moral. The theological virtues are those that relate directly to God, God being the object and motive.

140. There are three theological virtues, viz.: Faith, Hope and Charity. These divine virtues are superior in dignity to the moral virtues. They tend to unite us to God. They, like all other virtues, are increased by exercise and helped by grace, and they may be lost by surrender to the opposite vice and by bad habits.

41.**FAITH.**

141. Faith is a supernatural virtue by which we firmly believe the truths which God has revealed and made known to us through His Church, because He who is truth itself has revealed them. Faith must be firm, that is, without the least doubt; entire, that is, it must include all those truths which God has made known and which are proposed by His Church for our belief. We know with certainty what God has revealed by the authority of His Church which is the pillar and the ground of truth. (I. Tim. iii. 15.) The authority of the Church is her right to teach as the infallible witness of revelation and her right to rule the faithful in all spiritual matters. We believe what God teaches, because He is the infallible truth, and, therefore, cannot deceive nor be deceived. God is truth itself and is incapable of error. He cannot cause us to believe what is false.

42.**HOPE.**

142. Hope is a divine virtue by which we confidently expect that God will give us eternal life and the means to obtain it. Eternal life signifies the life of grace here and the life of glory hereafter. Here it consists in the knowl-

edge and grace of God ; hereafter in the beatific vision of God which is the happiness of the saints. " This is eternal life that they may know Thee the only true God and Jesus Christ whom Thou hast sent." (John xvii. 3.) We hope in God because He is infinitely powerful, good and merciful, and because He is faithful to His word, and has promised all graces, even heaven itself through Jesus Christ, to all those who keep His commandments. All graces are bestowed through the merits of Jesus Christ. Hence the Church concludes most of her prayers with the words " through Jesus Christ our Lord."

43.

CHARITY.

143. Charity is a divine virtue by which we love God above all for His own sake, and our neighbor as ourselves for God's sake. To love God for His own sake is to love Him on account of Himself and not on account of the reward attached to acts of love or to the habit of loving Him. We love our neighbors as ourselves when we do to them as we would wish them to do unto us.

144. We should love God above all for His own sake because God alone is infinitely good and perfect. We are to love God above all by loving Him more than ourselves and more than

anything in the world, and by being willing to part with everything that is most dear to us, even life if necessary, rather than offend Him by mortal sin.

145. We should frequently make acts of faith, hope, and charity, particularly when we come to the use of reason and at the hour of death, and also when we are tempted to sin against any of those Divine virtues or have sinned against them. We are bound to make acts of faith, hope and charity frequently during life. To omit this duty for a long time would be a grievous sin. We comply with it by saying the Creed which is an act of faith; the Lord's Prayer, or an act of contrition which is also an act of charity. When we say, "I believe in life everlasting" we make an act of hope. It is well that a Christian should make acts of faith, hope and charity every day. We should make these acts when we come to the use of reason, because at that time we are bound to give ourselves to the service of God. We should make them at the hour of death because then the devil redoubles his efforts to bring us to hell. That we may easily make these acts at the hour of death, we ought through life to accustom ourselves to say, "O my God! I believe in Thee and in all Thy Church teaches; I hope in Thee; I love Thee with my whole heart and soul."

44.

MORAL VIRTUES.

146. The chief moral virtues are prudence, justice, fortitude, and temperance. These are the four cardinal virtues by which our moral conduct is guided. Allied to each of these cardinal virtues and springing from them are several auxiliary virtues of lesser moment.

147. Prudence is the virtue that moves the will to employ due diligence in doing good and avoiding evil. By it our actions are kept in accord with wisdom and right reason, so that by them we may best attain the end of our being, that is, eternal felicity. Prudence is the guide of all other moral virtues. It is distinguished from worldly wisdom, which is concerned with temporal prosperity, by being wholly devoted to the eternal welfare of the soul. Prudence draws its lessons from the past, uses the knowledge of the present and forecasts and prepares for the future. Docility in learning from others, sagacity in choosing aright, foresight, caution, and discretion are the handmaids of prudence. Rashness, heedlessness and fickleness are opposed to prudence.

148. Justice* is that virtue that constantly moves the will to render to every one what is rightfully his due. We are bound to be just

* See Note, page 401.

towards God, our neighbor, and ourselves. What we owe to God is embraced in religion and piety. Worship, obedience and gratitude come under this head. Friendliness, truthfulness and liberality are due to our fellow-men.

149. Fortitude is that virtue whereby we endure labor and firmly confront danger in the performance of duty. The most heroic act of this virtue is martyrdom for the faith. Courage, patience and perseverance accompany fortitude.

150. Temperance is the virtue that restrains the desires and actions of men in the use of things that give pleasure to the senses. The office of this virtue is to keep our use of things that give sensible pleasure, subject to reason and within the bounds of moderation and under the control of the moral law. Sobriety, chastity, humility, meekness and clemency are virtues that accompany temperance.

45.

GOOD WORKS.

151. Strict integrity and morality will not ensure salvation unless they be enlivened by "faith that worketh by charity." (Gal. v. 6.) Faith* that worketh by charity, living faith, manifests itself by works. Faith and obedience with charity are both expressly required as

* See Note, page 404.

conditions for salvation. Our good works must be enlivened by faith because the Scripture says: "without faith it is impossible to please God, and he that believeth not shall be condemned." (Heb. xi. 6.; Mark xvi. 16.) We are not justified or made pleasing to God by faith alone without good works; for as the body without the spirit is dead, so also faith without works is dead. (James ii. 26.)

152. Good works are those which are performed by the aid of grace, as keeping the commandments; frequenting the sacraments; attending religious instructions; prayer, fasting, alms-deeds, etc. Our good works must be enlivened by charity; for St. Paul says: "If I should distribute all my goods to feed the poor and if I should deliver my body to be burned and have not charity, it profiteth me nothing." (I. Cor. xiii. 3.) The soul, animated by the presence of this divine virtue and performing acts with the aid of God's grace, coöperates in its own salvation. Good works which are not the fruit of divine charity avail not towards meriting heaven.

153. Charity excels all other virtues in rendering our actions meritorious in the eyes of God, and without it we cannot gain eternal life. St. Paul says, "And now there remain faith, hope, and charity, these three, but the greatest of these

is charity." (I. Cor. xiii. 13.) The charity of which St. Paul speaks is that pure and sincere love of God and our neighbor which makes us do His will in all things, and obey His Church which He commands us to hear. (Matt. xviii. 17 ; Luke x. 16.)

46.

SIN.*

154. Sin is any wilful thought, word, deed or omission contrary to the law of God. It is the choice of evil rather than good, an act of self-will against the known will of God, an offence against God. The malice of sin whereby it is bad in itself, lies in the fact that it is a breach of the natural law of right and wrong or of the divine law. The evil, to be sinful, must be known as such, freely chosen by the will and consented to. We sin in thought by thinking wilfully and with pleasure of what is bad, and still more so by desiring it. We sin in word by saying what is bad, as in cursing, profane swearing, using immodest language, telling lies, etc. We sin in deed by doing what is bad, whether it is bad in itself, as lying, for example, or bad only because it is forbidden, as when our first parents ate the forbidden fruit. We sin by omission in not doing something that is commanded, as in

* See Note, page 411.

not duly honoring our parents or in neglecting to hear Mass on Sunday.

155. Sin is mortal, that is deadly, when it is a grievous offence or violation of the law of God. Three things are required to make a sin mortal, namely, the matter must be grave; there must be sufficient knowledge of the evil, and full consent of the will. Mortal sin is so called because it kills the soul by depriving it of sanctifying grace which is its true life, and because it deserves everlasting death. The Scripture says, "Sin when it is completed begetteth death." (Jas. i. 15.) Again, "I know thy works, that thou hast the name of being alive and thou art dead." (Apoc. iii. 1.) The life of the soul is a twofold life. Natural, which belongs to it by creation and which it never loses; supernatural, or the life of sanctifying grace, which is received in Baptism, but is lost by mortal sin; hence, although the soul is immortal in its natural life, it may lose its supernatural life.

156. There are two kinds of sin, namely, original and actual. Original sin we inherit from our first parents. Actual sin is that which we ourselves commit and may be mortal or venial. It is called actual, because it is the result of an act of our own free will.

157. Venial sin is a breach of the law of God in a small matter, or not quite voluntary in a

grave matter. It lessens, but does not wholly banish, the grace of God from the soul. What might be a mortal sin becomes venial, when sufficient advertence to the evil or full and free consent of the will is absent. It is called venial or pardonable, because it is more easily pardoned than mortal sin. Venial sin damages the soul by lessening in it the love of God and by making it more apt to fall into mortal sin. The Scripture says, "He that contemneth small things shall fall little by little." (Eccles. xix. 1.) As sickness tends to the death of the body, venial sin inclines the soul to mortal sin. We should carefully avoid all venial sin, because it is hateful to God and is, therefore, after mortal sin, the greatest of evils. "Behold how small a fire kindleth a great wood." (James iii. 5.)

47.

THE SEVEN CAPITAL SINS.*

158. There are seven kinds of sins that are called capital sins—pride, covetousness, lust, anger, gluttony, envy and sloth. The capital sins are so called, because they are the fountain heads or source from which all other sins take their rise. They are sometimes called deadly because they are usually mortal sins, but still they may sometimes be only venial, namely, when gravity of matter, sufficient knowledge and

* See Note, page 415.

advertence or perfect consent is wanting. Pride is an inordinate or undue esteem of oneself. The opposite virtue is Humility. Covetousness is an inordinate attachment to the goods of this world. The opposite virtue is Liberality. Lust leads to an indulgence in immodest or impure thoughts, desires, words or actions. The opposite virtue is Chastity. Anger is an inordinate feeling of displeasure at some real or supposed injury with a desire of vengeance against the offender. The opposite virtue is Meekness. Gluttony is a disorderly love of eating and drinking to excess. The opposite virtue is Temperance. Envy is a sadness or repining at another's good, because it seems to lessen one's own. The opposite virtue is Charity. Sloth is a distaste for action which makes us neglect our duty rather than take the pains of doing it. The opposite virtue is Diligence or love of labor.

159. They who die in mortal sin suffer in hell for all eternity. They who die without doing full penance for their sins or in venial sin, must pass through purgatory. As regards God, eternity means duration without beginning or end; as regards man, it means duration which, beginning at death, will last forever. It is an article of faith that the torments of hell are eternal. Speaking of the wicked on the last day, the Evangelist says, "And these shall go into

everlasting punishment, but the just into life everlasting." (Matt. xxv. 46.) And St. Paul says, "In a flame of fire yielding vengeance to them who know not God, and who obey not the Gospel . . . who shall suffer eternal punishment in destruction." (II. Thess. i. 8-9.) Remember, then, if you have had the misfortune of falling into mortal sin, that, unless you are pardoned by God, you will have to suffer forever in hell. Remember also that it is only an act of perfect contrition that can procure pardon of mortal sin when you cannot go to confession; that an act of attrition will not be sufficient in such a case.

48.

FORGIVENESS OF SIN.

160. If we fall into mortal sin, we ought to repent sincerely and have recourse to the Sacrament of Penance as soon as we can. We ought to turn away from sin with real sorrow for having offended God, Who is infinitely good. We ought to go to confession as soon as we can after falling into mortal sin, that we may obtain pardon, recover God's friendship and be always prepared to die. By making a good confession at once we will be prepared to die, whereas, if we put off our confession, death may overtake us in our sins and our souls be lost.

PART II.

THE MORAL LAW.

1.

HUMAN ACTS AND THE DIVINE WILL.

1. Human actions are either good, bad or indifferent. The rule by which we determine whether a human action is good or bad is the moral law. If an act is in accord with the moral law it is good; if not, it is bad. Morality is, therefore, the relation which human acts bear to this law.

2. The primary moral law is the Divine reason or the will of God establishing a certain order of things, and commanding man to maintain it, and forbidding him to disturb it. This order being established by the most benevolent Being, God, is, of course, framed for the highest good of man. To violate it is to thwart the will of God and to hinder our attainment of the highest good.

3. The Divine will is that man should, by conforming himself to this moral order, attain his final end, that is, eternal happiness. Whatever advances man towards this end is moral; whatever tends to avert him from it is immoral.

4. The will of God has all the essentials of a supreme law of morals for us. It is perpetual, universal and binding on us. It is, like God, eternal; it applies to all rational creatures, and it creates a duty for us that we cannot rightly evade. As creatures of God it is plain that it is our duty to conform our will and deeds to the will of our Creator, Judge and Remunerator.

2.

CONSCIENCE.*

5. There is, however, a secondary rule of morals, which practically makes known and applies the primary law of morality. This is right reason in man, judging of the lawfulness of each particular act under the circumstances of the case. This rule is called Conscience. It is only through conscience that the moral law is brought home to the rational creature and proposed to him as binding under pain of sin.

6. Conscience is not of itself a law unto us. It only binds us in as far as it makes known to us, and applies the eternal law of God in each particular case. The conscience enlightened by knowledge of the law and prudently guarded from error, is a safe guide. What it forbids we must avoid, what it commands we must do, but we are not bound to do all that it approves.

* See Note, page 424.

3.

THE MORALITY OF HUMAN ACTS.

7. Moral good and moral evil exist. That is morally good which is in accord with the idea of rectitude that exists in the Divine mind; the reverse is evil. In practice, all human acts that are truly such, are either moral or immoral, because even acts indifferent in themselves, take their morality from the object and the circumstances, and are qualified by the intention of the agent. If all these are good, the act is moral; if any one of these is bad, the act is immoral. An act indifferent in itself may also become good or bad by being commanded or forbidden by proper authority.

8. Four things affect the morality of all human actions, the object, the means, the circumstances and the motive.

9. The object is the person or thing involved in the action. This object may be good, bad or indifferent. Some things are bad absolutely, apart from all circumstances, as lying or hatred of God. Some are intrinsically bad, though not precisely of themselves, but from some inherent condition, such as taking human life which is usually bad, but which becomes lawful under certain conditions, as in necessary self-defence,

for instance. Some are bad only on account of the danger usually attending their use or because they are forbidden.

Circumstances are accidental surroundings, or concomitants of an act which substantially might exist without them, but which assumes the tone of their morality. The motive is the ultimate aim of the agent, the end that he proposes to himself. The means are the things used in the attainment of the end. If any one of these four is bad, the action is vitiated and becomes immoral. It is sinful to use bad means even for a good end. It is not lawful to do evil that good may come.

4.

LAW.

10. The rule of morality which governs human conduct is called law. A law differs from a precept in this, that it is more permanent and affects the community in general, and not some individuals thereof. A law either commands or forbids. As a command it does not enjoin every possible action within its domain, nor is it urgent at all times. As a prohibition it forbids everything that comes within its scope and is always urgent.

11. Law is either Divine or human. The Divine law includes the law of nature and the

positive law of the Old and of the New Testament. That of the New Testament is called the Christian law as distinct from the Jewish law.

12. Human laws are such as are made by superiors having authority derived from God to provide for the good of the community. Human law is either ecclesiastical or civil. The law of the Church is the ecclesiastical law. Laws that govern States in the temporal order are civil laws.

13. The law limits the freedom of the individual for the common good, and imposes duties that carry with them moral obligations. It may not however, unduly infringe on man's natural or God given rights. All rational beings have a right to act freely within certain limits prescribed by just laws.

5.

THE DIVINE LAW.

14. It is not sufficient for salvation to believe the truths of religion, we must also obey the moral law, *i. e.*, avoid evil and do good. "If thou wilt enter into life keep the commandments." (Matt. xix. 17.) To be pleasing in the sight of God and gain heaven, we must not only believe what He has revealed but do what He has commanded. We must fulfil all righteousness towards God and towards our fellow men. We

are rational and responsible beings, and have certain duties to perform that it would be a sin to neglect. These duties are made known to us by the laws which the Creator has established for the good order and happiness of His creatures. These laws are in part made known to us through that sense of right and wrong which is inherent in our minds, and is the first fruit of our reason. They are more clearly and fully set forth in the commandments of God given to the people of Israel through Moses. There are ten of these commandments expressive of the moral law. They are special enforcements of the natural law and are called the Divine positive law. The Ten Commandments of God are in substance as follows :

1. I am the Lord thy God, thou shalt not have strange gods before Me. Thou shalt not adore idols nor the graven image of anything.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember thou keep holy the Sabbath day.
4. Honor thy father and thy mother, that thy days may be long in the land.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods.
(Exod. xx.)

15. The ten commandments were given by God written on two tablets of stone. On one of the tablets were written the three commandments which relate to God and define our duties towards Him; on the other, the seven which set forth our duties towards our neighbor. As the Lord's Prayer briefly includes all we have to pray for, and the Creed all we have to believe, so the ten commandments give in brief all we have to do in order to be saved. It is necessary to keep every one of the ten commandments; for the Scripture says, "Whosoever shall offend in one shall become guilty of all." (James ii. 10.) It is our duty to know them. We must put them in practice, that is to say, we must make them the rule of our conduct and obey them in all things. "For not the hearers of the law but the doers of the law are justified." (Rom. ii. 13.) God, being Lord of all, has the right to command, and it is the duty of all His creatures to obey Him.

6.

THE WORSHIP OF GOD.

16. The first commandment is: "I am the Lord thy God; thou shalt not have strange gods before me." Strange gods are any other gods besides Jehovah, false gods, or idols made of wood, stone, metal, etc. They are called "strange gods" because they were adored by pagan nations, foreign to the Jews. We are commanded to adore one God, and to adore him alone. "The Lord thy God shalt thou adore, and him only shalt thou serve." (Matt. iv. 10.) Each command contains two classes of duties, what we are bound to do and what we should not do. The things commanded are acts of virtue; the things forbidden are acts of vice and things wrong because forbidden.

17. To adore God is to give him that supreme worship, or divine honor, which is due to him alone, as the Creator and Sovereign Lord of all things. The worship given to God is called divine worship and is paid to God alone. The honor and reverence we pay to the Blessed Virgin Mary and the Saints are such as their sanctity and excellence deserve. This is not worship in the strict sense of that term. It is part of the worship and service that we owe to God, to "praise Him in His saints." (Ps. cl.)

18. We adore God by faith, hope and charity, by prayer and sacrifice. We adore God by faith, acknowledging him to be truth itself; by hope, acknowledging him to be merciful and faithful to his promises; and by charity, acknowledging him to be infinitely good and deserving of all our love. We adore God by prayer, because prayer is an elevation of the soul to God, a homage to the source of all blessings, and an act of humility. We adore him by sacrifice, because sacrifice is an offering made to God in acknowledgment of his supreme dominion over us. We adore him in a special manner when we assist devoutly at the holy Sacrifice of the Mass.

7.

SINS AGAINST RELIGION.

19. The first commandment forbids all sins against faith, hope and charity, and other duties of religion. The sins against religion are chiefly idolatry, and other forms of superstition, blasphemy, sacrilege and simony. A person sins against faith by not endeavoring to know what God has taught, by not believing what God has revealed, and by denying or not professing his belief in the Christian religion. They who do not endeavor to know what God has taught are all those who neglect to learn Christian

doctrine. Christian doctrines are those great truths which are proposed by the Church for our belief, as revealed by God. They are found in her creeds and catechisms. Those which are called the principal mysteries are required to be known and explicitly believed, as a necessary means or condition of salvation. The distinction between explicit and implicit faith is this: by the former we know and believe certain truths in express terms, while by the latter we believe, in general, all that the Church believes and teaches. Even though we do not know every article in particular, we must be ready to receive them whenever they are taught us by authority or proposed to us by the Church.

20. Every Christian ought to know, at least in substance, the Apostles' Creed, the Lord's Prayer, the Commandments of God and of his Church, the duties of one's state of life, and also the Sacraments, or such of them as he is likely to receive. Those who by their own fault are ignorant of any of the chief truths of salvation, are living in a state of sin, and are, moreover, in continual danger of committing sin, through culpable ignorance of their duty. Among those who do not believe what God has revealed are heretics and infidels. Heretics are those who being baptized, obstinately adhere to error in opposition to the truth as taught

by the Church of God. Infidels are those who are not baptized and who refuse to believe the Christian revelation. The term infidel is applied, in particular, to unbaptized persons, who refuse to believe in Jesus Christ, and his religion. Sometimes apostates from the faith are called infidels.

21. It is a sin against faith to reject what God has taught, or by any outward declaration to deny the true religion in which we believe in our hearts. Any intentional expression of opinion by words or signs, so as to lead others to think that we do not hold the faith, or that we have renounced it, is a sin against faith. They who deny outwardly the true religion cannot expect salvation, for Christ has said: "Whosoever shall deny me before men, I will also deny him before my Father who is in heaven." (Matt. x. 33.)

22. We are obliged to make open profession of our faith or religion as often as God's honor, our own spiritual good, or our neighbor's edification requires it. "Whosoever," says Christ, "shall confess me before men, I will also confess him before my Father who is in heaven." (Matt. x. 32.) God's honor requires that a person should make open profession of his faith, when he is questioned about his religion by a judge, or by any one in public authority.

To deny it then would be to deny Jesus Christ. On such occasions, the acknowledgment of our faith is an imperative duty. "With the heart," says St. Paul, "we believe unto justice; but with the mouth confession is made unto salvation." (Rom. x. 10.) We are also obliged to make open profession of our faith when our neighbor's edification requires it; as for example, when he is in danger of denying his faith, and needs public encouragement; when we are obliged to choose between openly avowing our faith or doing something wrong, we must declare our faith. "He who through human respect or for worldly advantage conceals his religion, or abstains from the public worship of the Church, fails in the duty of professing his faith openly."

23. Catholics who are so weak as to be ashamed of their holy religion, or afraid of being known as such, should consider these words of our Lord: "Whosoever is ashamed of me and of my words . . . the Son of Man also shall be ashamed of him, when He shall come in the glory of His Father with the holy angels." (Mark viii. 38.) Though it is never lawful to deny our faith, there are occasions when we are not bound to make it known. He who denies the faith when he ought to profess it, commits a sin, and if he openly renounces it he is an apostate. St. Paul says that it is extremely diffi-

cult for apostates to regain the faith, or to be brought to repentance for their sin. "They crucify Christ anew and make a mockery of him." (Heb. vi. 6.) They sin against the Holy Ghost. As they deny the truth once known to them, and wilfully shut out the light of faith, their sin is one of the greatest malice.

8.

SINS AGAINST HOPE.

24. The sins against hope are despair and presumption. Despair is a total loss of confidence in God by which we give up all hope of salvation. Cain said in his despair, "My sin is greater than can be forgiven." (Gen. iv. 13.) Judas, after he betrayed our Divine Redeemer into the hands of his enemies, fell into despair and hanged himself instead of repenting.

25. Presumption is a vain hope of salvation without using the means to attain it. Those who are in that state of mind pervert the motives of hope into encouragements to sin. They sin because God is merciful. God's mercy should encourage us to hope for pardon, and not to sin. It is lawful to do good with the hope of reward. (Trent, Sess. vi. 31.)

"God is infinitely merciful; therefore do not despair; but he is also infinitely just; therefore do not presume on his goodness."

9.

SINS AGAINST CHARITY.

26. A person sins against the love of God by every sin, but particularly by mortal sin. Every sin, however venial, is a breach of the love we owe to God, while mortal sin entirely banishes this love from our souls and completely separates us from God. Hatred of God is the worst sin against charity. A person sins against the love of his neighbor by injuring him in any respect, and by not assisting him when able in his spiritual or corporal necessities when he is in urgent need. We may injure our neighbor in his person, goods, or character, or we may neglect to aid him when he is in great need of material or spiritual assistance. In either case we sin against charity, which includes the love of our neighbor as well as the love of God. Addressing the wicked on the last day, our Lord will say, "I was hungry, and you gave me not to eat. I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in; naked, and you clothed me not; sick, and in prison, and you did not visit me. . . . And these shall go into everlasting punishment; but the just into life everlasting." (Matt. xxv. 46.)

10.

VENERATION OF SAINTS.

27. The first commandment also forbids us to give to any creature the honor due to God alone; that is, supreme or divine honor. To give to any creature divine honor or worship, is to commit the heinous sin of idolatry. When our Lord allowed himself to be tempted by the devil, this lying spirit promised to give him all the kingdoms of the world and the glory of them, if, falling down, he would adore him. But Jesus said to him: "Begone, Satan: for it is written: The Lord thy God thou shalt adore, and him only shalt thou serve." (Matt. iv. 8.)

28. We are not forbidden to honor the saints, if we only honor them as God's special friends and faithful servants, and if we do not give them supreme honor, which belongs to God alone. We honor the saints with an inferior kind of honor; such as is due to them on account of their high place in heaven. By thus honoring the saints, we honor God himself in them. "Render to all their dues . . . fear to whom fear; honor to whom honor." (Rom. xiii. 7.) Catholics distinguish between the honor they give to God and the honor they give to the saints; for to God alone they offer sacrifice, and

from him alone they expect grace and mercy, while of the saints they ask only the assistance of their prayers. (Tob. xii. 12.) When we pray to God we ask him to pardon our sins, to deliver us from evil, to save our souls. But when we pray to the saints, we ask them only to intercede for us with God. To God we say, "have mercy on us;" to the saints, "pray for us," as may be seen from the Litanies and other prayers of the Church.

29. The saints and angels in heaven know what happens on earth, because in God they see all things which his providence permits them to know. "With Thee," says the royal prophet, "is the fountain of life; and in Thy light we shall see light." (Ps. xxxv. 10.) And St. Paul says: "We see now . . . in an obscure manner; but then I shall know even as I am known." (I. Cor. xiii. 12.) Eliseus knew what passed in the king of Syria's chamber (IV. Kings vi.), and also the conduct of his servant Giezi (v.) St. Peter knew the deception of Ananias and Saphira. (Acts v.) Now, as the saints on earth could, through special revelation, foresee future events, and know things done at a distance, so the saints in heaven may do the same by the light of glory. That the angels and saints hear our prayers and are concerned for our welfare is certain. "When thou didst pray

with tears, and didst bury the dead," said the Archangel Raphael to Tobias, "I offered thy prayer to the Lord." (Tob. xii. 12.) And Christ says that "There shall be joy before the angels of God upon one sinner doing penance." (Luke xv. 10.) We know from St. Paul, that the saints are with Christ in heaven, before the general resurrection (I. Cor. v.), and from our Lord, that even after they resume their bodies, "they shall be as angels of God in heaven." (Matt. xxii. 30.)

30. It is a holy and helpful thought to recommend ourselves to the saints, and to ask their prayers, as it is a very pious practice to ask the prayers of our fellow-creatures on earth, and to pray for them. "Brethren, pray for us." (Thess. v. 25.) "Pray for one another, that you may be saved; for the continual prayer of a just man availeth much." (Jas. v. 16.) The Council of Trent teaches: "That the saints who reign together with Christ, offer up their prayers to God for men; that it is good and useful to invoke them, and to have recourse to their prayers, in obtaining benefits from God, through His Son Jesus Christ our Lord, who alone is our Redeemer and Saviour." (Sess. xxv.) Catholics kneel in prayer before images of Christ and His saints, to honor Christ and His saints, whom their images represent. (Second Council of Nice, A. D. 787.)

11.

IMAGES.

31. Holy images are those of Christ, of His Blessed Mother, or of His saints, which awaken in our minds pious thoughts by reminding us of the chief facts of faith and of what Christ has done and suffered for us, and of the example set us by the saints. It is lawful to show respect to the crucifix and religious pictures, because they represent Christ and His saints, and remind us of them. (Matt. ix.) "Thou shalt make also two cherubim of beaten gold, one on either side of the oracle." (Exod. xxv. 18.) "And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up." (John iii. 14.) The images of the cherubim, with extended wings, looking towards the oracle or mercy seat, and also the brazen image of a serpent in the desert, were set up by Moses by the command of God Himself. Hence we see that: It is not forbidden to make images, if we do not intend to adore and serve them as the idolaters do. And that we are not forbidden to honor the saints, we have seen at the beginning of this lesson. The honor which is shown the crucifix and religious pictures is called a relative honor, because it is not given to the crucifix and religious pictures themselves, but to those whom they represent.

32. Catholics honor the relics of the saints, because their bodies were the temples of the Holy Ghost, and will be honored and glorified forever in heaven. "Know you not," says St. Paul, "that you are the temple of God, and that the Spirit of God dwelleth in you?" (I. Cor. iii. 16.) Relics are the bodies of saints, or portions of their bodies. These are relics in the strict sense of the word. Anything that belonged to the saints, such as clothes, books, etc.; anything that touched their bodies, either in their lifetime or after their death, are also called relics. We do not pray to the crucifix or to the images and relics of saints; for we know they have neither life, nor sense, nor power to hear or help us. We pray before the crucifix and before the relics of saints, because they excite our devotion by reminding us of Christ and His saints, and encourage us to imitate their virtues and good works. "There were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them." (Acts x.) "She touched the hem of His garment, and the woman was made whole from that hour." (Matt. ix. 20.)

33. We honor the Blessed Virgin, because she is the Mother of God; the angels, because they are God's ministers and our guardians; the

saints, because they are the faithful friends of God and our advocates; holy relics, because they are precious remains and memorials of the saints, whose bodies were the temples of the Holy Ghost; and the crucifix and holy images, because they remind us of our Lord and of His saints. The honor which we give to the angels and saints is referred to God, as the honor which is shown a king's ambassador, or to his ministers, is referred to the king himself. We kiss the crucifix, a relic, a holy image, or a blessed medal, through respect for those they represent; just as a person would kiss the portrait of a deceased parent or friend. We cannot better honor the saints than by imitating their virtues. We know their virtues and the means by which they became saints by authentic accounts of their lives. Men and women from every class and age and condition were saints and are models for our imitation. "Go thou, and do likewise."

12.

SUPERSTITION AND SACRILEGE.

34. The first commandment forbids all dealings with the devil or consulting fortune-tellers about things lost, hidden or to come. Superstition is in general, an irrational fear of, or trust in, things that can neither hurt or help us in

the supernatural order. Having recourse to the agents of the devil or magic arts or spiritualists is forbidden. This was the sin of King Ochozias, who, falling sick, sent messengers to Beelzebub, the god of Accaron, to inquire if he should recover. This so displeased God that He sent Elias to rebuke the king for his impiety, and to say that in punishment thereof he would surely die. (See IV. Kings i.) Calling in the aid of sorcerers, wizards and such like is sinful. According to St. Paul, "They who do such things shall not obtain the kingdom of God" (Gal. v. 20); and St. John says that "sorcerers shall have their portion in the pool burning with fire and brimstone." (Apoc. xxi. 8.)

35. It is forbidden to give credit to dreams and fortune-tellers. All charms and spells and superstitious interpretation of omens are very sinful. It is foolish and dangerous to regard dreams as trustworthy signs of coming events. In general they are mere figments of the brain arising in sleep from natural causes, and have no bearing on the future. If in any case they come from the devil, the father of lies, they cannot be safe signs to follow. As he is ever on the watch to fill the mind with idle thoughts, vain hopes and superstitions, we may believe that he is sometimes the author of deceptive dreams. Dreams have sometimes come from

God. This we learn from Holy Scripture; but what has happened in exceptional cases cannot authorize us to give credit to dreams, for God Himself has said expressly, "Neither let there be found among you any one that useth divination or observeth dreams." (Deut. xviii, 10.)

36. Fortune-telling is forbidden, because it is a sin against the virtue of religion. False prophets profess to tell the future, whereas God alone knows the future and will not reveal it to such people. Fortune-tellers are generally idle strollers who go about living on the credulity of the people. If in any case they seem to know hidden things, they must have received their knowledge from others, or from the devil. If from the latter, those who seek knowledge from them seek it indirectly from the devil. Incantations are superstitious practices intended to produce preternatural effects, generally hurtful.

37. Charms and spells are certain words or things used by sorcerers to procure health for man or beast, or to ward off evils or ill luck. They are delusive things and lead us away from God, in whom alone we should trust. Superstitious people credit certain things with powers which of their own nature they cannot possess, and which God has not made the means of supernatural effects. For bodily ailments, medi-

cal advice and medicines are the natural means. Prayer and the sacraments are the supernatural means appointed by God for procuring us many good things both for soul and body. It is praiseworthy, however, to wear on our person medals of the saints, or blessed things, provided we wear them with a pious intention; that is to say, with confidence in God, in the intercession of the saints, or in the prayer and blessing of the Church.

38. Omens are tokens or signs of good or ill fortune. In Holy Scripture observance of omens is forbidden in these words: "Neither let there be found among you any one that observeth omens." (Deut. xviii. 10.) Plays in which sacred things are ridiculed are highly criminal, and are strictly forbidden by the first commandment. Mimicking sacred ceremonies for purposes of amusement is impious.

39. By profaning sacred things, the sin of sacrilege is committed; for by sacrilege is meant the abuse of a holy thing. Sacrilege may be personal, real, or local, according as it affects a person, as a Priest, a holy thing, as a Sacrament, or a place dedicated to divine worship, as a Church. Certain places are to be held sacred. "Reverence my sanctuary, I am the Lord." (Levit, xix. 30.) When Moses approached the burning bush, he was commanded to put off the

shoes from his feet; "for," said the Lord, "the place whereon thou standest is holy ground." (Exod. iii. 5.) When Jacob saw in a vision a ladder reaching from earth to heaven—"the angels also of God ascending and descending by it, and the Lord leaning upon the ladder, . . . he said, How terrible is this place! this is none other but the House of God, and the gate of heaven." (Gen. xxviii. 12-17.) The holy Fathers, speaking of the ceremonial at the dedication of the Jewish temple, observe that much greater respect is due to our Christian churches, wherein resides the very God of whom the Jewish Temple had nothing more than the shadow and the invisible presence.

13.

OATHS.

40. The second commandment is: Thou shalt not take the name of the Lord thy God in vain. To take God's name in vain is to use it in a profane manner or without respect. To do so is a sin: "For the Lord will not hold him guiltless that shall take the name of the Lord his God in vain." (Exod. xx. 7.) It is also wrong to trifle with the name of God, to use it heedlessly or in jest. . It is our duty to honor and revere the holy name of God. "Make us, O Lord, to have a perpetual fear and love of Thy holy name," is one of the Church's beautiful prayers. We

should honor the name of God by praise, prayer and public worship, and by spreading the faith. We are commanded by the second commandment to speak with reverence of God, and of His saints and ministers ; of religion, its practices and ceremonies, and of all things relating to divine worship. The religious awe, filial fear and high esteem produced in our mind by the thought of God, constitute reverence. This reverence is due to whatever belongs to the worship and service of God.

41. We are also commanded to keep our lawful oaths and vows. An oath is the calling of God to witness that what we say is true, or that our promise is sincere. By it we appeal to God Who loves truth and hates a lie. The words "so help me God" in oaths mean, may God deal with me according to the truth or falsehood of what I say. An oath to be lawful, must be qualified with truth, justice and judgment. "And thou shalt swear: as the Lord liveth, in truth, in judgment and in justice." (Jer. iv. 2.) We must know that what we affirm on oath is true and just, and that there is a sufficient cause for stating it under oath.

42. All oaths that are false, rash, unjust or unnecessary are forbidden ; as are also cursing, swearing, blasphemy and profane words. (Matt. v. 24.) A false oath is one that affirms as true

what we know to be false. To promise with an oath what we do not intend to perform, is also a false oath. A rash oath is one taken without due forethought, or good judgment; or one that binds us to do something that is foolishly hazardous. An unjust oath is one that pledges us to do something that is wrong or injurious to others. We are not bound to observe an unjust oath. It was a sin to take it, and would be another sin to keep it. An unnecessary oath is one that is needless, without sufficient cause or about a trivial matter. To swear lightly or without sufficient cause is to dishonor the name of God and affront the divine majesty. A curse is a wish that some evil, especially one permitted by God, may fall upon ourselves, on another or on any creature.

43. Cursing is hateful to God, shocking and irritating to men and hurtful to ourselves. It is a sign of an uncharitable and vengeful spirit, an evidence of ill-breeding and rude manners. We should bless and not curse even our enemies. The swearing that is forbidden is the utterance of rash or profane oaths. "Swear not at all, neither by heaven, for it is the throne of God, nor by the earth, for it is His footstool." (Matt. v. 34.) This applies to the use of oaths in common discourse or ordinary conversation. "Let not thy mouth be used to swearing, for in

this there are many falls. Let not the naming of God be usual in thy mouth." (Ecclus. xxiii. 9.)

44. It is blasphemy to speak in an impious or injurious manner of God, or of His saints or of His holy religion. To say that He is unjust, or cruel, or not merciful is blasphemy. To entertain thoughts injurious to God or the saints or sacred things, is mental blasphemy. Real blasphemy, that which contains real insult to God, is of its own nature always a mortal sin. "He that blasphemeth the name of the Lord, dying, let him die; all the multitude shall stone him." (Lev. xxiv. 16.) To encourage others to blaspheme is a sin. The publishing or reading of blasphemous writings or speeches is also forbidden. Profane words are such as treat with irreverence holy things. Words that tend to lessen the sacredness of religion are profane.

14.

PERJURY.

45. As an oath is the most solemn sanction of the truth of what we affirm, if we violate it we are guilty of perjury. Declarations made before a court, a magistrate, or other competent authority are generally made under oath. Perjury is a statement as true under oath of what we know or believe to be false. It is the wilful giving of false testimony under oath, especially in a court

of law. It is always a sin to swear to what we know or believe to be false. It is lawful and sometimes a duty to swear to what is true, when God's honor or justice between man and man requires it. We are obliged under pain of sin to keep a lawful oath; it would be, in a manner, perjury to break it. A promise made under oath is binding under pain of perjury in every case, except when the thing promised is out of our power or is bad in itself or forbidden by law.

Perjury is always a mortal sin even when the matter is not grave. Perjury, especially in a court of justice, is one of the gravest crimes against God and society. It is an insult to the God of truth, an outrage to Divine Majesty, to call upon Him to assist us in bearing witness to a lie. Perjury is, moreover, a great injury to society, as it tends to ruin mutual confidence and defeat the ends of justice. Hence the laws of all nations treat perjury as one of the greatest crimes. It is forbidden in Holy Scripture in the most positive and direct terms, "Thou shalt not swear falsely by My name." (Lev. xix. 12.) "Let none of you imagine evil in your hearts against his friend, and love not a false oath, for all these are things that I hate," saith the Lord. (Zach. viii. 17.) "This is the curse that goeth forth over the face of the earth, for every one that sweareth shall be judged by it. I will bring

it forth, saith the Lord of hosts, and it shall come to the house of him that sweareth falsely by my name, and it shall remain in the midst of his house and consume it with the timber and stones thereof." (Zach. v. 2.) A person may be guilty of perjury either by swearing as true what he knows to be false, or thinking that what he swears is false while in fact it is true, or swearing that a thing is true, when he does not know whether it is so or not.

15.

VOWS.

46. A vow is a deliberate promise made to God by which we bind ourselves, under pain of sin, of our own free-will, to do or omit something within our power in order thereby to attain to a greater spiritual good. "When thou hast made a vow to the Lord, thou shalt not delay to pay it, and if thou delay, it shall be imputed to thee as a sin." (Deut. xiii. 21.) A vow is pleasing to God because it is a voluntary sacrifice and tends to advance us in the way of perfection. A good resolution is not a vow, as it does not bind us under pain of sin. A pledge is not a vow, but only a more formal promise. A solemn vow is that which is taken in some religious orders and accepted as such by the Church. It is a sin to break one's vows, whether they are simple or

solemn. Prayer, forethought, and the advice of prudent and competent persons should precede the making of a vow, in a grave matter especially. Acts of virtue performed under a vow are thereby more pleasing to God. The Church has the power, for just cause, of dispensing from vows or of commuting them for some other good works.

16.

THE LORD'S DAY.

47. The third commandment is: Remember that thou keep holy the Sabbath Day. The form of this commandment shows its importance, and that we are specially to bear it in mind and strictly observe it. In the Old Law, the seventh day (Saturday) was the Sabbath, or day of rest; because "on the seventh day God rested from the work which he had made, and blessed the seventh day, and sanctified it." (Gen. ii. 2, 3.) In the New Law, the first day of the week (Sunday) is the Christian day of rest and worship, the Lord's Day, so called in honor of our Lord Jesus Christ. (Acts xx. 7.)

48. The early Christians made Sunday their day of rest and worship, because on that day, our Lord rose from the dead, and finished the work of redemption. On Sunday, also, the Holy Ghost descended upon the Apostles; on

Sunday the faith and law of Christ were first solemnly published to the world, and the Church publicly manifested as the teacher of the gospel of Christ. The utility of frequent days of rest from hard labor is clear from the evils that follow the violation of this law of nature. The divine law and the law of the Church in this matter is an application of the natural law. The work of redemption being greater than the work of creation, is commemorated by consecrating a day, other than the Jewish Sabbath, to our Lord and Saviour.

49. We are commanded by the third commandment to sanctify Sunday by prayer, and other religious exercises. The chief duty of religion, by which we should sanctify the Sunday, is the hearing of Mass devoutly. We hear Mass devoutly when we assist at Mass with attention, reverence and piety. We should have the intention of joining in the offering of the Holy Sacrifice, and should avoid wilful wanderings of the mind. This we can do by observing the different parts of the ceremony, and by the use of prayers. Our reverence and awe should be the same as if we were present on Calvary. They should be shown in the devout position of kneeling, and in conduct becoming the house of God and this sublime mystery of religion. Attending Vespers or evening devo-

tions, reading pious books, and performing the works of mercy, spiritual and corporal, particularly instructing the ignorant in the way of salvation, both by word and example, are suitable works of piety whereby we may keep holy the Lord's Day. "They that instruct many to justice shall shine as stars for all eternity." (Dan. xii. 3.) These words of the prophet show how agreeable it is in the sight of God to lead any one into the way of salvation, whether that is done by word or by example. Of good advice enforced by example, our Blessed Lord says: "Whosoever shall do and teach, the same shall be called great in the kingdom of heaven." (Matt. v. 19.) "He who mortifies his body by austerities, merits less than he who gains a soul to God."

50. Besides Vespers, so called because they are sung in the evening, there are other evening devotions, such as the Rosary, the Litanies, the Way of the Cross, which are usual on Sunday. Benediction of the Blessed Sacrament, hearing sermons and catechetical instructions are religious exercises suitable for Sunday.

17.

SABBATH BREAKING.

51. The third commandment forbids all unnecessary servile work on Sunday, and whatever may hinder the due observance of the Lord's Day, or may tend to profane it. Servile work is such as exercises the body rather than the mind, and is usually done by servants, mechanics and laborers. Factory work, tilling the fields and manual labor in general are forbidden on Sunday. When any of these are necessary, such as preparing food, feeding cattle, saving crops and such like, they may be done on Sunday. Necessary works of charity or piety are also lawful on the Lord's Day. All public business and the noisy traffic of markets, fairs and open shops or stores should cease on Sunday. The gravest profanations of the Lord's Day arise from the sale of intoxicating liquors in saloons on Sunday. (Council of Baltimore, III. Plen.)

52. We rest from labor on Sunday that we may be free to worship God and attend to our other religious duties. He alone celebrates the Sunday properly who so rests from worldly occupations as to spend the time in spiritual occupations and needed recreation. It is a well-

known fact that uninterrupted work long continued is injurious to health. Our heavenly Father has provided the day of rest for the good of soul and body. Work that depends more on the mind than on the body, such as reading, art work, music and the like is allowed on Sunday. The ordinary daily work required in the household is in a sense necessary and therefore allowed.

53. Sunday is profaned and perverted, not only by servile work and by neglect of religious duties, but also by drunkenness, gambling and criminal amusements making it a day of revelry and public scandal. It is lawful and sometimes laudable to refresh the mind by innocent amusement on Sunday, provided the duties of the day are not neglected. As the principal work of piety and the chief duty of religion is the hearing of Mass, the Church commands 'all to sanctify the Sunday in this way. Among the other pious practices usual on that day, each is left free to choose what best suits his disposition and spiritual needs. None of them are of strict obligation, though all are highly salutary, and it would be rash to neglect them altogether.

54. The duty of keeping holy one day in seven remains in full force, although the day of rest was changed from Saturday to Sunday. In Exodus we read: "Six days shall you do

work: in the seventh day is the Sabbath, the rest holy to the Lord. Every one that shall do any work on this day shall die." (xxx. 15.) And in Ezechiel, "They grievously violated My Sabbaths: I said, therefore, that I would pour out My indignation upon them in the desert, and consume them." (xx. 13.) As God threatens with the most severe chastisements those who profane the Sabbath, so also does He often bestow special blessings on families and nations that keep the Sunday as a day of rest and divine worship.

18.

HONOR DUE TO PARENTS.

55. The fourth commandment is: Honor thy father and thy mother, that thy days may be long in the land. This commandment enjoins on us the duty of loving, revering, obeying and assisting our parents. Obedience and respect for all lawful superiors, religious and civil, and all who stand in the place of parents to us, are also enjoined by this commandment. The Pope, the bishops and priests are our spiritual fathers, because through them we receive the spiritual life of grace and become the adopted children of God. We are bound to reverence them and obey them in all spiritual things and religious matters. (Col. iii. 20.) To love one's parents

is to have a great filial affection for them, and to show this by words and actions. It is our duty to pray for them, to be kind to them, bearing with patience their weaknesses, especially those of sickness, temper and old age. "Son, support the old age of thy father and grieve him not in his life." (Ecclus. iii. 14.)

56. We should always cherish in our hearts a true filial love for our parents. We should show our love for them by laboring for their comfort and peace of mind. No word or action of ours should give them pain or bring grief or shame upon them. We should bear patiently their rule, and give ear to their teaching and admonition. We should humbly accept correction and chastisement at their hands. It is our duty to consult their will, yield to their wishes, heed their warnings and advice and pay to them all due respect and deference. We honor God when we honor our parents. "Let every one fear his father and his mother. I am the Lord your God." (Lev. xix. 3.) Children obey their parents by doing carefully what they command, and by avoiding what they forbid.

57. The duty of obedience to parents extends to all things that are not contrary to the law of God. "Children," says St. Paul, "obey your parents in all things; for this is well pleasing to the Lord." (Col. iii. 20.) The commands and

instructions of parents to children living under their authority, in matters relating to conduct, company, books, reading, amusement and the like, impose a real obligation on the children. As we owe our existence, early nurture and education to our parents, there is no higher natural duty than filial love and reverence, except our duty towards God. Children should obey their parents readily and cheerfully, and never with murmurs or vexatious delays. They should acknowledge their faults and receive reproof kindly. "He that loveth correction," says the wise man, "loveth knowledge; but he that hateth reproof is foolish." (Prov. xii. 1.) We are obliged to assist our parents, especially in their spiritual necessities, and aid them in the hour of death by securing for them the Sacraments of the Church. Civil rulers, teachers and superiors have an authority over us that comes from God, and stand to us in a relation similar to that of parents. They, therefore, are entitled to such respect and obedience as their office demands and is worthy of.

19.

SINS AGAINST PARENTS.

58. The fourth commandment forbids all contempt, stubbornness, ill-will and disobedience to parents and superiors. "The eye that mock-

eth at his father, and that despiseth his mother, let the ravens of the brooks pick it out, and the young eagles eat it." (Prov. xxx. 17.)

Children sin against the respect they owe to their parents, when in their heart they despise or contemn them, when they speak ill of them or treat them harshly and insolently. The stubborn child, that is, one that is self-willed and headstrong, is the parent's cross and his own ruin.

59. Children sin against their parents if they harbor hatred towards them, wish them ill or do them harm in any way. It is a grievous sin to curse or strike one's father or mother. To grieve or vex them by rude language or bad conduct is forbidden. "He that striketh his father or mother shall be put to death." (Exod. xxi. 15.) And "He that curseth his father and mother, his lamp shall be put out in the midst of darkness." (Prov. xx. 20.) Children sin against obedience due to their parents, when they obey them grudgingly or refuse to do what they command. In the Old Law God ordered that, "If a man have a stubborn and unruly son, who will not hear the commandments of his father or mother, and being corrected, slighteth obedience . . . the people of the city shall stone him: and he shall die." (Deut. xxi. 18, 21.) Undutiful and disobedient children may expect

the curse of God, disgrace and misfortune in this life; and in the life to come, eternal damnation. "Cursed be he that honoreth not his father and mother; and all the people shall say: Amen." (Deut. xxvii. 16.)

20.

DUTIES OF PARENTS.*

60. The chief duties of parents are, to provide for their children; to instruct them in the Christian doctrine and other knowledge necessary for them; and by every means in their power to lead them to God. (I. Tim. v. 8.) To preserve the lives of their offspring is the first and most imperative duty of parents. Taking the lives of infants either before or after birth, is a most heinous form of murder.

61. Parents are bound to supply their children with food, clothing and other necessities in their tender years; and if able, to procure for them an education that will be useful to them in after life. Parents are to teach their children and all under their care, personally or by others, the usual prayers, the chief truths of religion, the catechism and what is needed for the worthy reception of the Sacraments. Heads of families should also teach their children and domestics to fear and love God, to hate sin, to shun bad company, to reflect often on the great truths of

* See Note, page 443.

religion and to bear in mind these words of our Lord, "What doth it profit a man, if he gain the whole world and lose his own soul?" (Matt. xvi. 26.)

62. The means that parents can employ, are good example, advice and correction. They should lead them to prayer, to Mass and to the Sacraments, and frequently pray for their spiritual and temporal welfare. "If any man," says St. Paul, "have not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel." (I. Tim. v. 8.)

63. The special reward promised by God to dutiful children is a long life, and happiness even in this world. (Ephes. vi.) Dutiful children are those who reverence and obey their parents. "Honor thy father and thy mother, which is the first commandment with a promise; that it may be well with thee, and thou mayest be long-lived upon the earth." (Ephes. vi. 2, 3.) This promise will be fulfilled in the case of dutiful children, unless God foresees that it is for their greater good to die young. "He pleased God and was beloved, and living among sinners he was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul." (Wisdom iv. 10, 11.)

21.

THE CIVIL LAW.

64. It is the duty of all, for conscience' sake, to obey the civil law and state authorities. "Let every soul be subject to the higher powers." (Rom. xiii.) Secular rulers are for the good of the community. Their office is to keep order in the State, and defend it from its enemies and administer justice. They keep the peace, make and enforce laws that secure to every man his rights. Civil magistrates by the administration of justice protect all in their person, property and good name. They are entitled to our respect as the representatives of God in the temporal order. (I. Peter ii. 13.)

65. We are bound to obey the laws of the State when they are not contrary to the law of God. Should the law be unjust or in contempt of religion, we are not bound to obey it. In such a case, our answer should be that of St. Peter: "We ought to obey God rather than men." (Acts v. 29.) The motive of obedience should be not merely fear of penalties, but a conscientious sense of duty. "Not only for wrath but for conscience' sake." (I. Peter ii.); "for there is no power but from God; and those that are, are ordained of God." (Rom. xiii. 1.)

It is the will of God that we should obey the civil rulers. It is from Him they have their authority. Pay no heed to the enemies of Church and State "who promise liberty, whereas they themselves are the slaves of corruption." (II. Peter ii. 19.) We may seek redress of grievances in ways that do not violate the moral law. We should pray for civil rulers that God may inspire them with the spirit of wisdom and justice ; and also for all who are in high station ; that is, for those who have a share in the government of the State. The peace and welfare of mankind, in the spiritual as well as in the temporal order, are greatly promoted by the wisdom, justice and prudence of secular rulers.

22.

DUTIES OF EMPLOYERS.

66. The chief duties of employers towards their workmen are to treat them with justice, humanity and liberality, and aid them in leading good lives. They should set them an example of good moral conduct. Domestic servants should be invited to join in the family prayers, and allowed time to attend Church on Sundays and approach the Sacraments. Employers of labor are bound to pay fair wages, and care for the comfort and welfare of their laborers. It is wrong for them to make profit out of their

poverty by reducing their wages to the lowest point that will support life. The laborer in his prime, is bound to lay up provisions for his old age and for his children. St. Paul says: "Masters, do to your servants that which is just and equal, knowing that you also have a Master in heaven." (Col. iv. 1.) "With what measure you mete, it shall be measured to you again." (Matt. vii. 2.) All mankind are but one family before God, Who is the supreme Master. Those in authority are but higher servants in this great family, and are accountable to God for their conduct.

67. The chief duties of servants and apprentices to their masters are, to be obedient, respectful and faithful to them, to be diligent in their work, and not to allow their masters to be injured in their property by their fault. (Ephes. vi. ; Col. ii.) "Not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from the heart." (Ephes. vi. 5, 6.) Domestic servants should take good care of everything in their charge. They are bound to save their employers from loss as far as it is in their power, and avoid waste and idleness. When a domestic has rendered long and faithful service in a family, showing an interest in the work of the house, and affection for the members of the household,

something more than the mere wages agreed upon should be given as a grateful acknowledgment and reward of fidelity. "Let a wise servant be dear to thee as thy own soul; defraud him not of liberty, nor leave him needy." (Ecclus. vii. 22, 23.) In sickness, old age or misfortune, faithful servants should receive some return for the services they have rendered.

68. Servants owe their masters respect, fidelity and ready obedience. They should never injure them by revealing their private affairs, or disclose the secrets of the family. St. Paul "exhorts servants to be obedient to their masters, in all things pleasing, not gainsaying, not defrauding, but in all things showing good fidelity, that they may adorn the doctrine of God our Saviour in all things." (Titus ii. 9, 10.)

23.

THE SIN OF MURDER.

69. The fifth commandment is: Thou shalt not kill. To kill is to destroy human life. This precept includes all injury to the life or person of ourselves or others. The fifth commandment forbids all wilful murder, quarrelling, fighting, drunkenness, hatred, anger and revenge. By wilful murder is meant the taking away of human life by design, through anger, revenge, jealousy or from any other bad motive. Murder

is in itself so great a sin, that it cries to heaven for vengeance ; and God Himself in the Old Law, directed that it be punished with death. The right to take away human life belongs only to God Who gave it, and to the State as a penalty for crime or to the individual in lawful self-defence. Murder is one of the greatest injuries that can be done to a man, because it not only deprives him of what is most precious to him in this world, but it also imperils his soul by cutting him off perhaps in sin.

70. Murder is punished, even in this life, by the tortures of remorse, and often by a shameful death, as we learn from the examples of Cain and of Achab and Jezebel. Some kinds of murder are more grievous than others. Murder resolved upon beforehand is a more wicked act than that which is the result of a sudden impulse. The more valuable the life taken, the more sacred the person killed, the nearer by kinship the person is, the more grievous is the crime. Holy Scripture speaks in the strongest terms of the sin of murder ; thus, "Whosoever shall shed man's blood, his blood shall be shed ; for man was made to the image of God." (Gen. ix. 6.) Again, "He that striketh a man with a will to kill him, shall be put to death. . . . If a man shall kill his neighbor on set purpose, and by lying in wait for him ; thou shalt take him

away from my altar that he may die." (Exod. xxi. 12, 14.) And the Lord said to Cain : "the voice of thy brother's blood crieth to Me from the earth ; now therefore, cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand." (Gen. iv. 10, 11.)

71. Human life may be taken without sin in the repression of the worst forms of crime by proper authority ; in just warfare, and in necessary self-defence, where one's life is in peril from an unjust aggressor.

72. It is a sin to give or accept a challenge to a duel. This is a great crime against all divine and human order. All who are accessory to it, even voluntary witnesses purposely present as public spectators, incur excommunication. Those who fall in duels are deprived of the prayers of the Church and also of Christian burial. The same is true of those who while sane, commit suicide, and die without giving signs of repentance. He who commits suicide, or self-murder, is guilty of three great crimes ; a crime against God, Who alone is master of life and death ; a crime against his soul, which he ushers into eternal torments ; a crime against human society, and especially against his relations, on whom his death brings grief and disgrace, and often serious loss. A person is

never justified in exposing his life to danger without necessity; but, when a higher duty requires him to take the risk, he may do so. A person may wish to die through an ardent desire to avoid sin and be with Christ.

24.

QUARRELLING AND DRUNKENNESS.

73. Quarrelling and fighting are forbidden because they are a breach of the peace, and often result in personal injury. Moreover, quarrels and drunken broils sometimes end in murder.

74. Drunkenness arises from drinking intoxicants till one loses his senses or reason; and willingly and knowingly to deprive oneself of the use of reason in the pursuit of pleasure, is a mortal sin. Against this shameful vice, Holy Scripture speaks in several places, thus: "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and that day (of death or judgment) come upon you suddenly." (Luke xxi. 34); "Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening" (Isa. v. 11); for "neither shall drunkards possess the kingdom of God." (I. Cor. vi. 10.) The evil effects of drunkenness or intemperance, especially when it is habitual, may be briefly stated thus: it changes men to brutes, robs

them of their reason, disables them physically and morally, shortens their lives, consumes their substance, ruins the peace of their families, fomenters their passions and lust, makes them slaves to sensuality, unfits them for spiritual duties, exposes them to temptations and shuts out the grace of God. Intemperance, when habitual, is seldom cured, and finally drags down the soul to hell.

75. By hatred is meant a settled dislike and ill-will to another, which is shown by a desire to injure him, by taking pleasure in hearing him spoken ill of, and by refusing to speak to him. "But I say to you, love your enemies; do good to them that hate you." (Matt. v. 44.) Anger is a strong but passing feeling of resentment or displeasure. Anger is sinful when it is inordinate; but anger arising from zeal for God's honor, is just and right; hence the Apostle says, "Be angry, and sin not." (Ephes. iv. 26.) Revenge, that is requiting evil with evil, or wishing to do so, is the result of anger or hatred, and is a sin. "Revenge not yourselves, my dearly beloved, but give place to wrath; revenge is mine, I will repay, saith the Lord." (Rom. xii. 19.)

76. The fifth commandment also forbids all injurious words, the giving of scandal or bad example, and refusing to be reconciled with

those we have offended." (Matt. v. 23.) Injurious words are such as are spoken in order to vex or injure others; words hurtful to another's feelings, as nicknames, scurrilous language, and the like. "Injurious words . . . reproaches and threats," says Ecclesiasticus, "go before blood." (xxii. 30.)

25.

SCANDALS.

77. The word scandal means a stumbling-block. Any word or act, morally wrong, or inciting to evil, that tends to lead another to fall into sin, is a scandal. Bad example is given by saying or doing what is wrong in the presence of others. Bad example, so far as it induces others to commit sin, is scandal. In general, all those who in any way incite or lead others to evil are guilty of giving scandal. Immoral songs or stories, improper plays, indecent pictures and immodesty in dress, are often the cause of scandal. He who gives scandal is a minister of Satan, seducing to their ruin souls that Jesus Christ has ransomed with His precious blood. When by doing something which has the appearance of evil, though really lawful in itself, one foresees that weak persons will be induced by seeing it to commit sin, both the love of God and the love of his neighbor oblige

him to take every reasonable precaution to prevent this scandal. (See Matt. xvii. 26.) If murder of the body cries to heaven for vengeance, how much more the ruin of the soul? Through scandal given by wicked companions, young persons are led into all manner of evil. By these, or similar causes, many unhappy youths grow up to be drunkards and libertines, void of all practical religion.

78. Of scandal in general, our Lord says: "Woe to the world because of scandals. For it must needs be that scandals come, . . . nevertheless, woe to that man by whom the scandal cometh." (Matt. xviii. 7.) Of scandalizing the young, our Lord says: "He that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. xviii. 6.)

He who has caused another's spiritual ruin, should repent sincerely, make such reparation as the case admits and his confessor prescribes, and should strive by his edifying conduct in the future, to undo the harm he has done.

If we have given scandal or offended any one through our own fault, we should be reconciled with him. "If," says our Lord, "thou offer thy

gift at the altar, and there thou remember that thy brother hath aught against thee, go first to be reconciled to thy brother, and then, coming, thou shalt offer thy gift." (Matt. v. 23, 24.) Thus we see that brotherly love is implied in the fifth commandment.

26.

SINS AGAINST CHASTITY.

79. The sixth commandment is: Thou shalt not commit adultery. The sixth commandment forbids all unchastity with another's wife or husband. It also forbids immodest actions, looks, or words, immoral songs, novels and plays, and everything that is contrary to chastity. "Mortify, therefore, your members: fornication, uncleanness, lust, evil concupiscence." (Col. iii. 5.) Of these sins, the Apostle, writing to the Galatians says: "that they who do such things, shall not obtain the kingdom of God." (v. 19-21.) God regards sins against chastity with special loathing because they defile the image of God in the soul, and the temple of the Holy Ghost. "Know you not," says St. Paul, "that you are the temple of God, and that the spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy." (I. Cor. iii. 16, 17.) God has often punished sins of unchastity even in this life.

On account of this sin, God sent the deluge, which destroyed the whole human race — Noah and his family excepted. Some centuries afterward, he consumed with fire and brimstone the impure inhabitants of Sodom and Gomorrha; none being saved from that terrible visitation of God's wrath but Lot and his wife and his two daughters. (Gen. vii. xix.) This sin often brings about the ruin of bodily and mental health.

80. The evil effects which follow it even in this life, are signs of its enormity, and often plunge the sinner into the greatest misery, shame, and despair. Divorces, family feuds, jealousies, murders, and public scandals are often the consequences of unchastity. Many temptations assail the soul, through the senses; hence we should place a strict guard over them, especially over the eyes. "Death is come up through our windows." (Jer. ix. 21.) "My eye hath destroyed my soul." (Lam. iii. 51.)

81. It is sinful to join in immodest dances or plays, to encourage them, or to be present at them. The Holy Ghost says: "He that loveth danger shall perish in it; he that toucheth pitch shall be defiled with it"; and asks, "Can a man hide fire in his bosom, and his garments not burn? or, can he walk upon hot coals, and his feet not be burnt?" (Prov. vi. 27, 28.)

Every Christian has renounced in baptism the pomps and vanities of the devil and of the world. Immodest plays and dances, indecent styles of dress and seductive costumes, are certainly a part of these pomps and vanities. We are commanded by the sixth commandment to be pure and chaste in mind and body, because we are members of Jesus Christ, and temples of the Holy Ghost. We should, therefore, whether we are alone or with others, never say or do anything that we would be ashamed of before those whom we respect. God is always witness of what we do.

27.

INJUSTICE.

82. The seventh commandment is : Thou shalt not steal. The seventh commandment forbids all unjust taking or keeping what belongs to another. The chief sins against this commandment are theft, robbery and usury. Theft is the taking secretly and wrongfully of what belongs to another, against his will. Robbery is open and violent plunder. Usury is the taking of interest for the use of money without any just title. "If a man be just, hath taken nothing away by violence, hath not lent upon usury, he is just, he shall surely live, saith the Lord God." (Ezech. xviii. 5.) Children sin by taking any of the family goods against

the reasonable will of their parents, or by misusing what is given to them for their education, clothing, or other real wants. Workmen sin by wasting their time, and also by neglecting, or doing badly a work for which they are paid. It is downright theft when laborers and mechanics exact full wages for faulty work or slovenly service.

83. A person sins by refusing to repay what was only lent to him; by not returning things left in his care, or not applying them to the purposes for which they were intended; by neglecting to pay his just debts; and by receiving goods which he believes to have been stolen.

84. Theft is a mortal sin when the thing stolen is of considerable value, or when, though it is of small value, we know that its loss under the circumstances will cause grievous injury to our neighbor. Even small thefts, when oft repeated, may become a mortal sin, though each may be only venial in itself.

28.

CHEATING IN BUSINESS.

This commandment also forbids all cheating in buying or selling, or any other injury done to our neighbor in his property. (I. Cor. v. 10.) Any deceitful practice by which our neighbor is deprived of his property by fraud is called cheat-

ing. A person commits the sin of cheating in buying or selling, by getting goods under false pretences; by knowingly passing bad money; by misrepresenting the quality of the goods sold; or selling damaged goods for sound; and by using false weights and measures. "False weights and diverse measures, both are abominable before God. A deceitful balance is an abomination before the Lord, and a just weight is His will." (Prov. xx. 10; xi. 1.) If a person kills, maims, or wounds another's cattle; destroys or injures his crops, dwelling, or goods of any kind, he sins against justice.

85. We are commanded by the seventh commandment to pay our lawful debts, and to give to every one his own. Lawful debts are what is lawfully due by us to others. Wages earned by those who work for us, borrowed money, goods purchased on credit and such like, are lawful debts. "Bow down thy ear cheerfully to the poor, and pay what thou owest." (Ecclus. iv. 8.) "If any man hath done work for thee . . . pay him his hire, and let not the wages of thy hired servant stay with thee at all." (Tobias iv. 15.) They who have ill-gotten goods, or keep unjustly what belongs to another, must restore them as soon as possible, otherwise the sin will not be forgiven them. Ill-gotten goods are money, wares, or things of value obtained dishonestly.

86. Restitution means restoring goods or money held unjustly, or the value of them, to the owner. We are bound to make restitution (if in our power) under pain of sin. This obligation falls not only on the actual doer of the wrong, but on all who have in any way shared in his guilt. The wrongful possessor of stolen property is, before all others, bound to make restitution; but if he fails to do so, then his partners in the crime must make restitution in full. Restitution must be made to him who has been wronged; or, if he is dead, to his heirs; and if that be not possible, the sum must be given in alms to the poor. Restitution must be made as soon as possible, and he who, when able, defers it for a notable time is guilty of sin. Should the owner or creditor suffer loss by the delay, the loss must be made good by the guilty party. If one cannot make full restitution, he must at least restore what he can, and have the intention of repaying all as soon as possible. It is not enough to confess sins of injustice; restitution must also be made if possible; for otherwise the sins will not be forgiven. To defer payment of one's just debts, is to retain what belongs to another against his will, and to expose him to loss and inconvenience. Tradesmen and merchants are often ruined in this way, and then the debtor becomes guilty before God of a great

injustice. It is wrong to steal even trifling things, for even the smallest theft is a venial sin ; one thereby contracts a habit of pilfering difficult to be overcome, and sometimes leading to grave injustice ; for, says our Lord, "He that is unjust in that which is little, is unjust also in that which is greater." (Luke xvi. 10.)

29.

THE SIN OF LYING.

87. The eighth commandment is : Thou shalt not bear false witness against thy neighbor. To bear false witness means to swear falsely before a judge, or to testify untruthfully, whether on oath or otherwise. "A false witness shall not be unpunished, and he that speaketh lies shall perish." (Prov. xix. 9.) The eighth commandment forbids all false testimony, rash judgment and lies. (Matt. vii. 1.) An untruthful statement made upon oath in a court of justice, is false testimony. False testimony of this kind, is always a grievous sin, for it includes perjury, which is a mortal sin even in a small matter. When we give evidence in a court of justice, under oath or not, we should tell the truth, just as it is, or as we believe it to be.

88. Rash judgment is judging evil of another without sufficient evidence. "Judge not," says our Lord, "that you may not be judged: for

with what judgment you judge, you shall be judged." (Matt. vii. 1, 2.) When suspicions or thoughts unfavorable to our neighbor occur to our minds, we must not harbor them, but reject them as soon as we see that they are not well founded. The prudent suspicions of superiors, and of fathers of families, are lawful, for it is their duty to watch over those under their charge so as to keep them from wrong-doing.

89. A lie is a saying contrary to what we know or believe, with the intention to deceive. "It is having one thing in mind and another on the tongue." We may be guilty of a lie by a sign as well as by speaking. A falsehood committed to writing is more sinful than when merely spoken. There are three kinds of lies, namely, jocose, officious and malicious. Jocose fictions are told in jest; but there is no sin in a jocose fiction the untruth of which is evident, or in certain phrases sanctioned by custom, which appear false, but are well understood and deceive nobody. Officious lies are told to avert some evil, to obtain some good or to excuse ourselves or others. It is a venial sin at least, to tell an officious lie. Malicious lies are those that injure our neighbor. A malicious lie is a mortal sin when it causes a serious injury to the honor or goods of another. Of such lies the Holy Scripture says: "A lying mouth killeth the soul;"

“lying lips are an abomination to the Lord ;” and “a thief is better than a liar, but both shall inherit destruction.” (Wis. i. 11 ; Prov. xii. 22 ; Ecclus. xx. 27.) “The devil is a liar and the father thereof.” (John viii. 14.) No lie can be lawful or innocent, and no motive however good, can excuse a lie ; because a lie is always sinful and bad in itself. (John viii. 44.)

90. The end does not justify means that are bad in themselves. A good end cannot make evil means just and right ; and hence St. Paul expressly declares that we must not “do evil that there may come good” from it. (Rom. iii. 8.) A lie is always sinful, because it is the foe of truth, and therefore hostile to God Who is truth itself. It may also mislead our neighbor to his loss or to the injury of another.

Hypocrisy, being a false pretence of virtue intended to deceive, is a lie.

30.

SLANDER.

91. The eighth commandment also forbids all backbiting, calumny, detraction and all words hurtful to our neighbor’s honor or reputation.

Slander or calumny is a lie told to the injury of another’s good name.

Backbiting is speaking maliciously of the known faults of another in his absence.

Detraction is the injury done to another's character by making known without just cause his secret faults. "My son, have nothing to do with detractors, for their destruction shall rise suddenly." (Prov. xxiv. 21, 22.)

In these cases the degree of guilt depends upon the amount of injury done the character of the person injured, the publicity given to it, and the malice of the motive of the sinner.

92. It is sometimes lawful and even a duty, through motives of charity or justice, to reveal the faults of others to those who have the authority to correct them or are able to prevent further evil.

It is never lawful to aid, even by silence, in the defamation of character. If we can, we should silence the defamer and undo the evil. We should at least show by our manner that we abhor evil speaking. "The north wind driveth away rain, so doth a sad countenance a backbiting tongue." (Prov. xxv. 23.)

Detraction is a triple injury, involving the speaker, the person spoken of and the listener.

Contumely is an insult that affronts a person in his presence and wounds his honor.

Tale-bearing, gossip and evil report, often destroy the peace of families or estrange friends. Malicious tattle of this kind is detestable.

"Hast thou," says Ecclesiasticus, "heard a

word against thy neighbor? let it die within thee;” for “The tale-bearer shall defile his own soul, and shall be hated by all.” (xix. 10; xxi. 31.)

“These things the Lord detesteth: a lying witness and a sower of discord among brethren.” (Prov. vi.)

It is a sin of the tongue to reveal a secret entrusted to us as long as it remains unknown to the public. It may be sometimes a duty for the public good to reveal a secret. Things known only under the sacramental seal of confession are never to be divulged.

Lawyers and physicians as well as clergymen are bound to keep the secrets confided to them in their professional characters.

Harsh reproaches, cruel jokes, malicious raillery, biting sarcasm, hints of evil are sinful abuses of the tongue.

93. We are commanded by the eighth commandment to speak of others with justice and charity, as we would be willing that they should speak of us, and to say nothing but the truth. We should always take just and charitable views of our neighbor’s deeds and motives.

It may be sometimes a duty either of charity or official station, to shield others by withholding the truth, except in a court of justice when lawfully questioned.

They who have injured their neighbor's character in any way, must repair the injury as far as they are able and as soon as they can, and until they do so the sin will not be forgiven them.

Holy Scripture tells us that "a good name is better than riches; and good favor is above silver and gold." (Prov. xxii. 1.) If a lie has been told it must be retracted.

The obligation of redressing wrongs of this kind is even greater than in cases of dishonesty. If truth will not permit us to repair the damage directly, we must speak well of the person defamed as far as we can truthfully, and aid him in regaining his good name. In doubt, consult a prudent spiritual adviser.

31.

SINS OF THOUGHT.

94. The ninth commandment is: Thou shalt not covet thy neighbor's wife.

To shun evil thoughts and unlawful desires arising from the carnal appetites, is a pressing duty requiring constant watchfulness.

Whatever is sinful in act is sinful in thought, if pleasure is voluntarily taken in it. Immoral acts of this kind are forbidden by the sixth commandment. Unchaste thoughts and desires are forbidden by the ninth commandment. Human laws forbid and punish only the external acts, but divine law condemns all evil thoughts and

wilful desires contrary to chastity. "Man seeth those things that appear, but the Lord beholdeth the heart." (I. Kings xvi. 7.)

95. The ninth commandment forbids all immodest thoughts and desires, and all wilful pleasure in them.

A person sins by immodest thoughts when he voluntarily entertains them.

The sinfulness of such emotions arises from our wilful harboring of them, consenting to them, or taking pleasure in dwelling on them. Every sin against chastity that is fully consented to is a mortal sin.

A person sins against this commandment when he voluntarily desires to see, hear, or do something that is contrary to chastity or purity. Immodest thoughts and desires that we reject and try to banish from our minds are not sins, because we have not made them our own. They are only temptations which become a source of merit to us if we resist and overcome them.

96. This commandment also forbids all immediate or direct occasions of immodest thoughts and desires.

Occasions of sin are such things as naturally tend to make us fall into sin.

An occasion of sin may be either remote or near. It is said to be remote when it is such as seldom leads to sin, and so common that it can-

not well be avoided. It is said to be near, and consequently sinful, if not avoided, when it is such as generally leads to sin. "He that loveth danger shall perish in it." (Ecclus. iii. 27.)

God will not give grace to those who, without necessity, expose themselves voluntarily to the near occasions of sin.

It is a sin thus to place oneself in the near occasion of sin, even though there be no intention of sinning and no sin follows.

Some occasions are dangerous to one person which are not so to another; but whatever we know by experience or otherwise to be dangerous to us, we should carefully avoid.

Some of the occasions of immodest thoughts and desires are unchaste words and discourses, immodest books and pictures, and all dances or other amusements that tend to inflame the sexual passions.

97. We should never utter an indecent word, nor lend a willing ear to unchaste discourses. The Holy Ghost says, "Hedge in thy ears with thorns, hear not a wicked tongue." (Ecclus. xxviii. 28.)

We should abstain from reading not only immodest and obscene books; but such as treat of love in a manner suggestive of evil thoughts. "Vain reading," says St. Bonaventure, "begets vain thoughts, and extinguishes devotion."

Improper books and pictures ought to be burned, lest through them any soul should burn in the fire of hell.

The amusements that are specially hurtful to purity are immoral plays, immodest dances, indecent theatrical displays, stories of illicit amours and seductive love songs.

Improper looks, idleness, bad company, excess in eating and drinking, may also become occasions of immodest thoughts and desires.

Refrain from looking upon persons or objects that tend to provoke the passion of lust.

98. Idleness is often an occasion of immodest thoughts and desires, because the prone-ness of human nature to sin has free play in the vacant mind, and the devil is prompt to find sinful work for idle hands to do. "Idleness," says the Holy Ghost, "hath taught much evil." (Ecclus. xxxiii. 29.) "Let the devil," says St. Jerome, "always find you busy."

Shun the company of those who are of licentious habits, bad morals and immodest tongues. "Be not deceived," says St. Paul, "evil communications corrupt good manners." (I. Cor. xv. 33.)

99. Intemperance, especially in the use of intoxicants, greatly excites the passions. It is scarcely possible to preserve chastity, and suppress bad thoughts and desires, if one be not

temperate in eating and drinking. "This kind (of devil) says our Lord, "is not cast out but by prayer and fasting." (Matt. xvii. 20.)

100. Unchaste thoughts when they are entertained deliberately and with pleasure, defile the soul like criminal actions. (Matt. v. 28.)

There are three stages of an evil thought. The suggestion, or the simple idea of the evil which comes to the mind. This in itself is not sin. The delectation or sensual pleasure which generally follows an evil thought; and the consent of the will. If the mind knowingly and wilfully takes pleasure in the emotion felt, there is mortal sin. If consciousness of the evil is quite imperfect and the consent not full, the sin is less grave, and (may be) only venial. If the will does not consent at all, there is no sin.

Bad thoughts are as sinful as bad actions when they are heartily consented to. Hence our Saviour expressly tells us, that a person may be guilty of adultery in his heart by lustful desires alone. (Matt. v. 28.)

101. We are commanded by the ninth commandment to think on such things only as are just, innocent, modest or holy. "Whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, . . . think on these things." (Phil. iv. 8.)

The memory of the presence of God, employment for the mind and strict attention to the duties of one's state in life, are useful in excluding bad thoughts from the mind.

32.

COVETOUSNESS.

102. The tenth commandment is : Thou shalt not covet thy neighbor's goods.

To covet is to desire to gain unlawfully the goods of another.

The tenth commandment forbids all covetous thoughts and desires of our neighbor's goods or profits. "The desire of money is the root of all evils." (I. Tim. vi. 10.)

God forbids covetous desires, because they are bad in themselves, and are the source of external sins, such as theft and cheating.

103. We are commanded by the tenth commandment to be content with our state and condition in life so as neither to murmur against God nor envy others.

A Christian can easily remain content with what he has or can honestly earn, by bearing in mind that a good conscience is a priceless possession, that our perfect reward is in heaven, that Christ became poor for our sake, and that one day He will console and compensate all who suffer poverty patiently for His sake. It

is lawful, however, to use the abilities God has given us to increase our means, to better our condition in life and to advance our worldly interests.

33.

GENERAL REMARKS ON THE COMMANDMENTS.

104. The commandments were given to men by God Himself as a summary of all their duties and a means of temporal and eternal happiness.

The ten commandments may be expressed in two great precepts of charity: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself, for God's sake. This do, and thou shalt live." (Luke x. 27.)

To love God with our whole heart and soul requires that we should be entirely devoted to Him as most worthy of our love; and be ready to give up riches, pleasures, even life itself, rather than forfeit His love, or lapse from the state of grace. "Whosoever," says our Lord, "will save his life, shall lose it; and he that shall lose his life for My sake, shall find it." (Matt. xvi. 25.)

We should employ our health and strength in

the service of God, and use the talents He has given us for the advancement of His glory. We should devote all the faculties of our mind to the work of gaining a clearer knowledge of God, His attributes and His holy will. "Therefore," says the Apostle, "whether you eat or drink, or whatsoever else you do, do all to the glory of God." (I. Cor. x. 31.)

105. Our Lord tells us that to love God is "the greatest and first commandment. And the second is like to this: thou shalt love thy neighbor as thyself. On these two commandments," continues our Lord, "dependeth the whole law, and the prophets." (Matt. xxii. 38.)

Our blessed Lord says, "This is My commandment, that you love one another as I have loved you;" and again, "by this shall all men know that you are My disciples, if you have love one for another." (John xv. 12 ; xiii. 35.)

Under the term neighbor are included all, without exception of race or religion, even those who injure us.

"There is neither Jew nor Greek, there is neither bond nor free, for you are all one in Christ Jesus, . . . Who gave Himself a redemption for all." (Gal. iii. 28 ; I. Tim. ii. 6.)

To love my neighbor as myself, is to love him with a love similar in kind, though inferior in degree, to that which I have for myself. Our

love for ourselves is to be the model of our love for others.

We should desire for others as well as for ourselves, happiness here and hereafter, pray for them and aid them in their necessities. In times of distress our next of kin have the strongest claims on our help.

106. The golden rule laid down by Jesus Christ is: "As you would that men should do to you, do you also to them in like manner." (Luke vi. 31.)

We are obliged to love even our enemies, "Love your enemies," says Christ, "do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you." (Luke vi. ; Matt. v.)

We are obliged to love our enemies because such is the will of God, and Jesus Christ, our Divine Model, has set the example of loving enemies. Besides, we wish to be forgiven by God. "If you will not forgive men, neither will your Heavenly Father forgive you your offences." (Matt. vi. 15.)

Our Lord showed His love for His enemies in a special manner on the cross when He prayed for those who blasphemed, persecuted, calumniated, and crucified Him. "Father, forgive them, for they know not what they do." (Luke xxiii. 34-39.)

St. Stephen prayed for those who stoned him, saying ; " Lord, lay not this sin to their charge." (Acts vii. 59.)

The way we should treat our enemies is shown by St. Paul ; " If thy enemy be hungry, give him to eat ; if he thirst, give him to drink ;" and he adds ; " be not overcome by evil, but overcome evil by good." (Rom. xii. 20, 21.)

St. Paul's own practice was in accord with his advice to others ; " We are reviled," he says, " and we bless ; we are persecuted, and we suffer it ; we are blasphemed, and we entreat." (I. Cor. iv. 12, 13.)

107. In the sermon on the Mount, our Divine Saviour says, " Love your enemies, do good to them that hate you ; that you may be the children of your Father Who is in heaven ; who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust." (Matt. v. 44.)

While we are bound to forgive injuries, we are not obliged to forego our rights in matters of justice.

Charity requires that we should free our hearts from all ill-will, desire of revenge and hatred. If an enemy wishes to become our friend, or lay aside his hostility, we should be willing to be reconciled to him.

34.

THE PRECEPTS OF THE CHURCH.

108. The laws made by the Church for the guidance of the members and the good of souls, are binding under pain of sin on all the faithful.

Some of these laws are special enforcements or practical applications of the divine law, and are equally binding with it.

Some are ecclesiastical laws, and in so far as they are of human origin, do not bind where it would be too grievous a burden to observe them. The Church, for good cause, may dispense with them in special cases, or repeal them altogether. The authority that makes a law has always power to suspend it in a given case, or even annul it altogether.

109. The chief commandments of the Church are :

1. To hear Mass on Sundays and holydays of obligation, and abstain from servile works on those days.
2. To fast or abstain on certain days named by the Church.
3. To confess our sins to a priest at least once a year.
4. To receive worthily the Blessed Eucharist within the paschal time each year.

5. To contribute to the support of our pastors.
6. Not to marry persons forbidden by the laws of the Church, nor in ways condemned by them.

110. The precepts of the Church define more precisely the duties of Christians or carry out in detail the Divine law, and by leading us to a penitential life, help to secure our salvation. In some cases they merely point out to us how the law of God is to be kept, as to time, place or manner.

For example, we are commanded by God to worship Him; and the Church, in her first precept, fixes particular days for divine worship, and the manner in which we are to fulfil this duty. The Scripture frequently inculcates the duty of fasting and abstaining; and the Church, in her second precept, obliges her children to fast or abstain on certain days fixed by her.

The institution of the sacraments of Penance and the Blessed Eucharist implies an obligation on our part to receive them, and the Church commands her children to discharge this duty at least once a year.

It is the duty of the faithful to obey the commandments of the Church. It is sinful to break them. Christ, Who established bishops to rule the Church of God, gave them power to make laws binding on the conscience. "He

that heareth you, heareth Me; and he that despiseth you, despiseth Me." (Luke x. 16.) To neglect the precepts of the Church is to despise Christ Himself.

35.

HEARING MASS.

III. The first precept of the Church is: "To hear Mass on Sundays and holydays of obligation."

It is a mortal sin not to hear Mass on a Sunday or Holyday of obligation, if the omission be culpable. Parents and employers sin grievously, if, without sufficient cause, they hinder children, servants or any others subject to them, from hearing Mass on a Sunday or such Holyday.

Of all the works of piety by which we can sanctify Sundays and Holydays of obligation, the hearing of Mass is the best and most necessary. This duty is strictly enjoined on all the faithful who have come to the use of reason; and it cannot be omitted without grievous sin, unless a serious hindrance intervenes.

A culpable omission is one that happens through one's own fault, sloth or neglect.

We sin against the first precept of the Church, when, through our own fault, we lose the entire Mass or a notable part of it; when, during Mass,

we voluntarily indulge in worldly thoughts, continue to gaze around us through idle curiosity, laugh or otherwise behave irreverently. "The Lord is in his holy temple; let all the earth keep silence before Him." (Hab. ii. 20.)

112. To hear Mass we must be actually present in such a manner as to form a part of the congregation, and we must give attention sufficient to join in the service as an act of Divine worship.

It is a mortal sin to be culpably absent from a large or essential part of the Mass, such as from the beginning of the Mass until the end of the Offertory, or during the consecration. The communion of the priest in both kinds, is an integral part of the Mass, and therefore should be awaited. It is a venial sin, generally, to be absent during a small and unessential part of the Mass, though sometimes this may happen without sin.

113. A sufficient cause to excuse a person from hearing Mass on a Sunday or on a Holyday of obligation, is sickness, or necessary nursing of the sick, guarding property, or taking care of young children. If there are two Masses, such persons may generally hear one of them, or hear Mass on alternate days.

Very stormy weather, great distance from Church or bad state of the roads, may be good

excuses for not assisting at Mass, especially for the old and infirm.

Those who cannot attend Mass should worship God at home, by prayer and pious reading.

The Church commands us to hear Mass on Sundays and Holydays, because the Mass is the most holy and solemn of all acts of worship, and by it the Most High is honored in the manner most pleasing to Him.

36.

HOLYDAYS.

114. Holydays are certain festival days ordered by the Church to be kept holy.

Festive days of religious observance are as old as public worship itself. Of such festivals we read: "These also are the holydays of the Lord, which you must celebrate in their season." (Lev. xxiii. 4.)

Religious festivals were observed in the Old Law in order to render to God the solemn worship due to him, to promote piety, and to cheer man's earthly pilgrimage with pious joy.

In addition to the honor given to Christ and his saints by holydays of the New Law, they nourish the piety of the faithful, encourage them in well-doing, and inspire them with holy joy, by strongly reminding them of the great facts

of faith, and the example of Christ and his saints.

Holydays of obligation we are bound to observe as Sunday.

115. There are six holydays of obligation in the United States. These are the Circumcision and the Ascension of our Lord, the Assumption of the Blessed Virgin Mary, All Saints Day, the Immaculate Conception and Christmas Day.

The festivals of our Lord enable us to recall the mysteries of redemption; thank him for the graces he merited for us, and show our zeal in his service.

The feasts in honor of the saints remind us of their virtues, their holy lives, and their heavenly reward. They also move us to ask their prayers and imitate their virtues.

Saints' Days were instituted by the Church that we might glorify God in his saints.

Holydays enable us to give more of our time to the service of God and to works of charity. For those of little leisure they are occasions of learning the truths of religion.

37.

FASTING.

116. The second commandment of the Church is: To fast and abstain on certain days fixed by the Church.

We are obliged by this commandment of the Church to give parts of the year to fasting and abstinence. (Matt. vi. 16-18.)

These are the Fridays of Advent; the forty days of Lent; the Ember days; and the eves of certain feasts, namely, of Christmas, Pentecost, the Assumption of our Lady and All Saints.

Our Lord does not condemn public fasting, but fasting through vainglory, and for the esteem of men.

On fast days we are allowed but one meal, and are forbidden the use of flesh meat.

In addition to one full meal, a collation, not exceeding eight ounces, is allowed on fast days.

An ounce or two of bread with the morning tea or coffee is sanctioned by custom.

The law of fasting is binding, under pain of mortal sin, upon all who have passed their twenty-first year, unless they are excused or dispensed from it.

The following are excused from fasting: the sick and infirm; the aged of failing strength; all who cannot fast without seriously injuring their health, or unfitting them for their duties; those who are obliged to do hard labor.

117. Days of abstinence are certain days on which we are forbidden to eat flesh meat, but are not restricted as to the number of meals.

The law of abstinence is binding even on

those who cannot fast but can abstain. Fasting includes abstinence. Certain exemptions as to the use of flesh meat are now granted in Lent, but meat and fish may not be used at the same meal during that time.

The Church commands us to fast and abstain in order that we may mortify our passions, subdue our appetites, and satisfy for our sins by doing penance for them.

The Church commands us to abstain from flesh meat on Fridays in honor of our Saviour's death on Good Friday, and to remind us of it.

It is fitting that we should suffer like him, if we are to share in the merits of his passion.

38.

ANNUAL CONFESSION.

118. The third precept of the Church is: To confess our sins at least once a year.

By this commandment we are obliged, if we are in sin, to go to confession within the year, and are threatened by the Church with severe penalties if we neglect doing so.

Our Lord commanded us to receive the sacraments of Penance and the Holy Eucharist: the Church fixes the time within which this duty must be performed.

Although to confess our sins once in the year is sufficient to comply with the precept, it is

not all that the Church desires or our spiritual good requires.

A bad confession does not satisfy the obligation, but renders us more guilty, by the additional crime of sacrilege.

119. For all who are in the unavoidable occasion of sin, frequent confession is most useful, because by the grace of the sacrament and the advice of their confessor, they will be enabled to avoid sin. Frequent confession is necessary for all who desire to advance in piety, because the sacrament of penance is not only a remedy for sin, but an aid to virtue, and a great help in times of temptation.

It is most dangerous for a person in mortal sin to put off conversion and confession; for he may die at any moment, and be eternally lost. "Delay not to be converted to the Lord, and defer it not from day to day: for his wrath shall come on a sudden, and in the time of vengeance he will destroy thee." (Ecclus. v. 8, 9.)

Children are obliged to go to confession as soon as they can distinguish between right and wrong, that is, when they come to the use of reason, which is generally about the age of seven years.

A general confession is sometimes useful and even necessary.

39.**EASTER COMMUNION.**

120. The fourth precept of the Church is : To receive the Holy Eucharist yearly at Easter or within the paschal time.

It would be a grievous sin to neglect the Easter Communion, because it would be a breach of the command of Christ Himself and of the law of the Church fixing the time within which the duty should be fulfilled. (IV. Lateran Cap. 21.)

The Paschal time in this country is from the first Sunday of Lent, to Trinity Sunday.

That there is a divine command to receive the Holy Eucharist, is clear from these words of Jesus Christ : "Unless you eat the flesh of the Son of man and drink his blood, you shall not have life in you." (John vi. 54.) There are grave penalties attached to the violation of this law.

We are commanded to receive the Blessed Eucharist within the Paschal time, because Jesus Christ instituted the Blessed Eucharist within that time. We should rise to a new and holy life, in imitation of our Lord's resurrection.

121. The Church wishes her children to receive Holy Communion not only at Easter,

but frequently during the year, because the graces of the Holy Eucharist nourish piety, strengthen virtue, and powerfully repel sin.

Children are obliged to receive the Blessed Eucharist as soon as they are able to discern the body of the Lord; that is, when they understand what the Blessed Eucharist is, and what is needed to receive it worthily. (I. Cor. xi. 29.)

Children can "discern the body of the Lord," that is, know the real presence of our Lord under the appearances of the Sacramental Bread, soon after they come to the full use of reason. The time of First Communion is more prudently left to the decision of the pastor.

122. The most holy sacrament is called celestial Bread, because, as earthly bread sustains the life of the body, so this heavenly Bread preserves the life of the soul.

We know by experience that when the soul is a long time without this Divine Food, she languishes and easily falls.

This food is the health of the soul and the remedy of all spiritual diseases. By it vices are cured, the passions chastened, temptations overcome or weakened, greater grace infused, virtue augmented, faith confirmed, hope strengthened and charity inflamed and enlarged.

40.

SUPPORT OF PASTORS, ETC.

123. The fifth precept of the Church is : To contribute to the support of our pastors.

We are obliged in conscience, that is bound under pain of sin, and by a divine precept, to contribute to the support of our pastors and of Divine Worship. St. Paul says : "So the Lord ordained that they who preach the gospel should live by the gospel." (I. Cor. ix. 13.)

The ministers of religion, devoting themselves as they do to the welfare of the souls of the faithful, are in justice entitled to support from the people they serve.

Debarred both by the duties of their office and the rules of the priesthood from using the ordinary means of gaining a livelihood, they have a just claim for support on those who accept their spiritual ministrations. "The laborer is worthy of his hire." (Luke x. 7.)

124. The sixth precept of the Church is : Not to marry persons forbidden by the Church or in forbidden times or ways.

This law forbids the celebration of marriage in Lent and Advent with public ceremony in Church. The festivities that usually attend marriages are out of place during those peni-

tential seasons. This subject is fully treated under the head of Matrimony.

125. The precepts of the Church oblige under pain of mortal sin. "He that will not hear the Church," says Christ, "let him be to thee as the heathen and the publican." (Luke x. 16.)

A publican, that is, a collector of the public taxes imposed by Rome, was regarded by the Jews as generally extortionate and unjust, and hence detested.

It is always a sin wilfully to disobey the Church, and a mortal sin if it be done in a grave matter, or out of contempt. The Council of Trent pronounces anathema upon all those who teach the contrary.

From the words of Christ: "He that heareth you, heareth me; and he that despiseth you, despiseth me," (Luke x. 16.) it is clear that the pastors of the Church are the ministers of Christ, teach with His authority, and make known His will.

The grace of God, which is obtained chiefly by prayer and the sacraments, is necessary to keep the commandments of God and of his Church.

PART III.

THE MEANS OF SALVATION.

1.

GRACE.

1. Grace is a supernatural gift freely bestowed on us by God for our eternal salvation. It is a favor to which by nature, we have no claim. It is a gift of the supernatural order freely granted to man out of the gracious bounty of God. It is either sanctifying or actual.

2. Sanctifying grace is a divine gift infused into the soul and abiding therein as a habit, whereby we are justified and made holy and pleasing in the sight of God.

The guilt of sin and sanctifying grace cannot abide in the soul at the same time.

Sanctifying grace is the supernatural life of the soul. By it we share in the merits of Christ and become like unto God. By it we are freed from sin and become His adopted children, heirs of heaven and co-heirs with Christ. This grace is received in Baptism and other sacraments. The soul in a state of grace enjoys the love of God and can do works that merit heaven.

3. Actual grace is that gift of God that helps us to do good and avoid sin.

It is called actual because it is the active influence of the Holy Spirit enlightening the mind and moving the will to each good deed.

4. Grace is absolutely necessary to enable us to act in the supernatural order. Without Grace we can do nothing towards meriting Heaven. "Without me," says Christ, "you can do nothing." (John xv. 5.) We can neither begin, continue, nor complete any good work in the way of salvation without God's grace. "For it is God that worketh in you both to will and to accomplish." (Phil. ii. 13.) "By grace you are saved through faith." (Eph. ii. 8.)

Our ultimate end being in the supernatural order we cannot attain it by our natural powers only. (II. Orange Can. 7.)

5. Our conduct in the purely natural order may be morally good without the aid of grace and merit a temporal reward. The observance of the natural law prepares us for the advent of divine grace.

It is grace alone that enables us to do works that deserve a heavenly reward in the sight of God.

6. Merit is the fruit of grace and good works. This fruit becomes ours when our works are done in a state of grace and from a supernatural

motive. Good works derive their supernatural value from the merits of Christ to whom we are joined as living members by sanctifying grace. "I am the vine, you the branches; he that abideth in me and I in him, the same beareth much fruit." (John xv. 5.) Even the just man needs God's grace to ensure his perseverance in virtue, and no man without the help of a special grace can continue sinless throughout his whole life or practise all the Christian virtues.

7. By the help of divine grace we can do all that is necessary for our salvation. "I can do all things in Him who strengtheneth me." (Phil. iv. 13.) God gives to all men grace sufficient for their salvation. Not all, however, are saved, because some, by their own fault, harden their hearts and fail to coöperate with the graces they receive.

The freedom of the human will is not taken away by grace and, therefore, man in the exercise of free will may choose to sin rather than to obey the moral law and thus perversely make of no effect the grace of God. (Trent: Sess. vi. Can. 4.)

8. We ought to pray daily to God to give us His grace and take care not to close our hearts to it when it is offered.

"Behold," says Christ, "I stand at the gate and knock." (Apos. iii. 20.)

It is a great evil not to use grace or to abuse it. Not to know the time of the divine visitation is a great calamity. (Luke xix. 22.)

He who dies in sanctifying grace is saved, he who dies while out of the state of grace is lost forever.

2.

PRAYER.

9. Prayer is the most ordinary means of grace and is within the reach of all, at all times. Prayer is a religious act by which with heart and mind we do homage to God. It is an act of humility.

It is the turning of the soul to God in adoration, praise, petition, or thanksgiving. In prayer we lift up our hearts and minds to God, either to worship Him, ask forgiveness of sin, beg His grace, or thank Him for His mercies.

Mind and heart must piously unite in attention and devotion to make a true prayer.

10. Mental prayer is that which is made in the mind without formal language, while vocal prayer expresses itself in words. Those who merely say vocal prayers without raising their minds and hearts to God deserve the reproach of our Lord: "These people honor Me with their lips while their heart is far from Me." (Matt. xv. 8.)

11. In prayer we adore God as our Sovereign Lord and the Supreme Good, we bless His holy name and praise Him for His glory and beneficence. We thank Him for all the benefits He has conferred on us, and ask Him for further graces so that we may lead virtuous lives and save our souls. Prayer augments all the virtues.

The angels taught us to glorify God in these words: "Glory be to God on high, and on earth peace to men of good-will." To the angels' hymn the Church has added: "We praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give Thee thanks for thy great glory."

We should also pray to God for what is necessary for the welfare of the body.

12. Prayer is the communing of the soul with God. It purifies our thoughts and sanctifies our purposes; it fortifies our good resolutions, gives us courage to do our duty, enlightens the mind, consoles the afflicted spirit, and draws us away from a too great love of worldly things.

Our Lord wishes us to pray for what we need, and He graciously invites us to do so in these words: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." (Matt. vii. 7, 8.)

Christ Himself says, "We ought always to pray." (Luke xviii. 1.)

13. Prayer is necessary for our sanctification. As prayer is the ordinary means of grace, and without grace we cannot save our souls, it is evident that prayer is necessary. It is also a duty imposed on us by the command of our Lord Himself. (Luke xviii. 1.)

By offering all our thoughts, words and actions to God every morning, we can make our lives a continual prayer. There are times and occasions when special and formal prayer is a Christian duty. Sundays and Holydays are such times. When tempted to sin or when preparing for the Sacraments, we should be instant in prayer. It is the custom of all good Christians to pray morning and evening, and before and after meals.

By keeping ourselves in the state of grace, and having a pure intention of pleasing God in all we do, we can be said always to pray; because our actions, thus purified, merit an increase of sanctifying grace. This is due to the value our good works acquire from the merits of Jesus Christ, to whom we are united by grace. "He that abideth in Me, and I in him, the same beareth much fruit." (John xv. 5.)

Hence our ordinary actions, performed in the state of grace, and with the view of pleasing God,

become a kind of prayer. "Therefore," says the Apostle, "whether you eat or drink, or whatsoever else you do, do all things for the glory of God." (I. Cor. x. 31.)

3.

PRAYER A DUTY.

14. It is the duty of all to pray to God from time to time. God has willed that we should pray, and we need the graces obtainable by prayer to enable us to observe the moral law. Prolonged neglect of this duty is certainly a grave sin. Without prayer it is impossible to continue long in a state of grace or to be pleasing to God.

Prayer, on the other hand, is so powerful with God that it is sometimes called the key of heaven. "Ask and you shall receive," says Christ, "that your joy may be full." (John xvi. 24.)

15. Christ taught us the duty of prayer by word and example. Thus we read that Jesus "rising very early, going out he went into a desert place, and there He prayed:" and again, "He went out into a mountain to pray; and He passed the whole night in the prayer of God." (Mark i. 35; Luke vi. 12.)

The servants of God were all men of prayer, Ezechias prayed on his bed of sickness; Jeremias, in prison; Daniel, in the lions' den; the three

youths, in the fiery furnace ; Stephen, while being stoned to death ; Paul and Silas, in chains ; the martyrs, at the stake, and the saints, under all their trials and afflictions.

4.

QUALITIES OF PRAYER.

16. Our prayers should be earnest, hopeful and humble. All worldly cares should be excluded from our minds while engaged in prayer, and our thoughts, as far as possible, should be kept from wandering.

Perfect resignation to the will of God is a most excellent quality of prayer. "Not my will, O Lord, but Thine be done." (Matt. xxvi. 39.) Apparent failure in prayer should not discourage us, and we should return again and again to the throne of divine grace. We should pray with confidence, fervor and perseverance.

17. We should pray in all dangers, whether of body or soul, that God may mercifully deliver us from them ; in all temptations, that we may obtain strength to resist them ; and in all our afflictions, that we may be enabled to bear them patiently. Holy Job bore his many and great afflictions with admirable patience, and said, "The Lord gave, the Lord hath taken away : as it hath pleased the Lord, so is it done : blessed be the name of the Lord." (Job i. 21.)

Fervent prayer in time of temptation keeps the heart true to God and duty, and saves us from yielding to sin.

We should pray with all possible attention and devotion, and in general on bended knees.

Attention is the act of the will fixing the mind on anything.

We are to note in our mind the sense of the words we use, say them reverently, and direct them to God.

18. Devout prayers are those that proceed from a pious soul, and are said with that seriousness and reverence which are due to the Supreme Majesty of God. Although kneeling is the proper posture in prayer, it is lawful to pray in any other attitude.

Our prayers should be offered, after the example of the Church, in the name of Jesus Christ. When we pray for pardon of sin, we should do so with humble and contrite hearts; as without sorrow for sin, pardon cannot be obtained. "A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, Thou wilt not despise." (Ps. l. 18.)

19. Public prayer, said by many in common, is specially blessed. "Where two or three are gathered together in My name," says Christ, "I am in the midst of them." (Matt. xviii. 20.)

The most suitable place for public prayer is

the Church, the house of God, which is truly the house of prayer. Family prayer is also most pleasing to God, and never fails of divine favor.

20. Answer to prayer depends very much on the fervor of our hearts and the earnestness of our desire. "Blessed are they that hunger and thirst after justice; for they shall be filled." (Matt. v. 6.)

Confidence and perseverance are conditions of efficacious prayer, which we should labor to fulfil.

"All things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you." (Mark xi. 24.)

We may pray with confidence, because God can give us all that is for our good, and because we rely on the promises of Christ. "Amen, amen I say to you, if you ask the Father anything in my name, he will give it to you." (John xvi. 23.)

21. If we do not always obtain what we ask, it is either because we do not pray aright, or have not persevered long enough in our petition. It happens sometimes that God, knowing what is best for us, gives us one favor instead of another asked for.

It is lawful to pray for temporal blessings, such as health, good crops, profitable labor, etc., but the end in view should be good.

22. We should pray for the living and for departed souls. While we are bound, in a special manner, to pray for our relations, friends, and benefactors, we must not exclude even our enemies. The Church and her head, our country and her rulers, peace among nations, the spread of the true faith, the conversion of sinners, are objects worthy of our prayers.

23. Few can avoid all distractions in prayer. If our distractions are wilful, our prayers, instead of pleasing God, offend him. (Matt. xv.)

Those who in prayer wilfully neglect to think of God and of what they say, cannot expect that God will hear their prayers. How can you expect that God will hear you, when you do not hear yourself? "Beware of doing the work of the Lord negligently." (Jer. xxxi. 10.)

To avoid distractions we should place ourselves in the presence of God, dismiss all worldly cares, and recall our mind from its wanderings as soon as we notice the distraction.

5.

APPROVED PRAYERS.

24. The prayers most recommended to us are, the Lord's Prayer, the Hail Mary, the Apostles Creed, the Confiteor, and the Act of Contrition.

The Lord's Prayer is recommended because it is the best of all prayers, having been taught

by our Lord Himself to His disciples. Moreover, it includes all we need pray for, both for soul and body, for time and eternity.

25. The Church directs us to make acts of faith, hope and charity, because these are the chief acts of religion. They remind us also of our chief duties to God and our neighbor.

Our chief duties to God are to believe in Him, to hope in Him and to love Him.

We are to believe in Him because God is truth itself, and His teachings must be infallibly true. We are to hope in Him, because He is infinitely good, merciful, and powerful, and is most faithful to His promises. We are to love Him, because He is infinitely good and most worthy of our love, and also because He loves us, and has commanded us to love Him with our whole heart and with our whole soul. (I. John iv. 19.)

He will reward our faith by the blissful sight of Himself in heaven, our hope, by everlasting beatitude, and our charity, by His never-ending love.

26. We make an act of contrition in order to obtain pardon of our sins and thereby render our prayers more acceptable to God, and more beneficial to ourselves.

Prayer is the safeguard of all states of life, the great consoler of sorrow, the nurture of faith, the soul of piety, and a source of grace.

6.

THE LORD'S PRAYER.

27. Our Lord Jesus Christ made the prayer beginning, "Our Father" (Matt. vi. 9, 10), and it is therefore called the Lord's Prayer.

No form of prayer can be so perfect or so pleasing to our Heavenly Father, as that given us by His Beloved Son, who Himself helps us to pray, and through whom alone our prayers can be acceptable to God.

28. The Scriptures describe the origin of our Lord's Prayer as follows: "And it came to pass that as He was praying in a certain place, when He ceased, one of His disciples said to Him: Lord, teach us to pray, as John also taught his disciples." (Luke xi. 1.) Accordingly, as we read in St. Matthew, after our Lord had explained how, and with what dispositions, we should pray, He said: "You, therefore, shall pray in this manner: Our Father," etc. (Matt. vi. 9.)

29. The Lord's Prayer consists of a filial address, and seven petitions. In the opening words we address our Father Who is in heaven. If we fully enter into the meaning of these words, our hearts will be moved with the true spirit of prayer.

We call God our Father because He is the common Father of all; and-hence we say our, and not my, Father.

This we do because it is our duty to pray for others as well as for ourselves.

Our Lord has taught us to call God our Father in order to awaken in us filial love and trust in him.

30. To inspire us with trust and hope in prayer, our Lord says: "What man is there among you, who, if his son ask bread, will reach him a stone? Or, if he ask a fish, will reach him a serpent? If you, then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven, give good things to them that ask him?" (Matt. vii. 9, 10, 11.)

God is our Father by creation: "Have we not all one Father? Hath not one God created us?" (Mal. ii. 10.) He is also our Father by adoption; for in holy Baptism we were made children of God. "You have received the spirit of adoption of sons," says St. Paul, "whereby we cry, Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God." (Rom. viii. 15, 16.)

31. We say, Who art in heaven, to remind us, that though God is everywhere, heaven is the throne of His glory, and it is there he manifests Himself to the saints and angels. In this life

we know God as men see "through a glass darkly" (I. Cor. xiii. 12), as St. Paul says. In heaven we shall see God, as it were, face to face. Heaven is our home, and we are only pilgrims on earth. We must direct our thoughts heavenward in order to pray properly.

32. In saying, hallowed be thy name, we beg that God's name may be praised and glorified by all his creatures.

In these words we pray that God may be revered and honored by us and by all men; and that his holy name may never be profaned.

This petition comes first, because the honor and glory of God should be the first desire of all His creatures. As the glory of God is advanced by the spread of the true faith, and the knowledge of the Gospel, this petition includes a prayer for the conversion of all outside the fold of the true Church.

33. The second petition of the Lord's Prayer is: Thy kingdom come.

In these words we pray that God may reign in our hearts by His grace in this life, and that we may reign forever with Him in the next.

The kingdom of God is twofold; that by which He reigns by grace in the hearts of the faithful on earth, and that of His glory which He has prepared for us in heaven.

34. The third petition is: Thy will be done on earth as it is in heaven.

As our Saviour has said: "Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven" (Matt. vii. 21), so the prayer of all who desire to enter into the kingdom of heaven should be, that His will be done.

In these words we pray that the holy will of God should prevail among men, and ask for grace to do His will in all things as the angels and saints do it in heaven. The will of God is that we should keep His commandments, lead holy lives, use the graces He gives us, endure patiently the ills of this life, and resign ourselves to His will in times of sickness, loss of friends or property. "Seek first the Kingdom of God and His justice." (Luke xii. 31.)

35. The fourth petition is: Give us this day our daily bread.

In these words we pray for whatever is needful for soul and body. We pray not for ourselves alone, but for all others, as we are all members of one family. Christ here teaches us to ask for what our needs for the day require, to remind us that we should pray daily to God and dismiss all undue care for the future, or the desire of heaping up riches.

The spiritual bread which is the food of the

soul, is the living bread that came down from heaven, our Lord in the Holy Eucharist. The word of God and divine grace are also daily needs of the soul which we pray for. "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv. 4.)

We pray also for what is needed for the life and health of the body, the ordinary necessities of life.

7.

FORGIVENESS OF INJURIES.

36. When we say forgive us our trespasses as we forgive them who trespass against us, we beg that God would forgive us our offences, as we forgive those who offend us.

Our trespasses include all breaches of the laws of morality, all offences against God, and all injuries to others.

In the Lord's Prayer, as given in St. Luke's Gospel, the word sins is used instead of trespasses (Luke xi. 4.); and in St. Matthew's it is debts (Matt. vi. 12.); because every one who sins offends God, becomes guilty before Him, and incurs a debt of punishment.

37. In this petition we ask the grace of a sincere repentance, and the pardon of our sins, and that the same measure of leniency which we

give to others should be given to us. This does not mean that we can be as charitable and merciful to others as we need that God should be towards us, but that as far as human weakness will allow, we are willing to imitate the example of Christ in forgiving enemies.

God will show no mercy to us unless we forgive from our hearts our enemies, and all those who have offended or injured us. "But if you will not forgive men, neither will your Father forgive you your sins." (Matt. vi. 15.) From this we learn that mercy to others is a condition of mercy to ourselves.

True forgiveness is proved not so much by our feelings, as by our words and actions. When we speak and act as kindly towards our enemies as we did before they offended us, and cherish no desire of revenge, we may be truly said to forgive them.

38. The sixth petition is: Lead us not into temptation.

In these words we pray that God would avert from us all temptations, or give us strength to resist them.

A temptation is a trial of our virtue, anything that incites us to commit sin. As our life is one continual test of our fidelity to God, we cannot hope to be free from temptation.

We should not heedlessly expose ourselves to

temptations that can be avoided, and when unavoidable we must have recourse to prayer.

Temptation is not in itself a sin. Christ was tempted and remained sinless. What we pray for is the grace not to yield to temptation. "Watch and pray, that ye enter not into temptation." (Matt. xxvi. 41.)

We are tempted by our own passions or concupiscence; "for the flesh lusteth against the spirit." We are tempted by the world, that is to say, by its allurements and pleasures, bad examples and wicked maxims; and by the devil, "who, as a roaring lion, goeth about seeking whom he may devour." (Gal. v. 17; I. Peter, v. 8.)

39. God allows us to be tempted to humble us, to try our fidelity, or to punish our unfaithfulness. Battling with temptations increases our zeal for virtue, and augments our merits. "Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life." (Jas. i. 12.)

God never permits us to be tempted beyond our strength; "God is faithful, who will not suffer you to be tempted above that which you are able." (I. Cor. x. 13.) It is our own fault if we are ever overcome by temptation.

We must be careful not to dally with temptation, but turn our mind away from it at once, reject it promptly, and strengthen ourselves by

recalling the religious motives that tend to keep us faithful in the service of God. "Remember thy last end and thou shalt never sin." (Ecclus. vii. 40.)

40. The seventh and last petition is: But deliver us from evil.

In these words we pray that God would free us, in body and soul, from all evil, particularly that of sin.

The evil of the soul is sin, the greatest of all evils, and the source of all other evils.

Next to sin the greatest evil is the loss of our immortal souls.

We may ask to be delivered from bodily evils, such as sickness, poverty and pain, in so far as freedom from them may help us to advance in virtue and save our souls.

41. We conclude the Lord's Prayer with the word Amen, to express our ardent desire and hope of being heard.

Amen means so be it, that is, may it be done; may all our prayers be granted.

The "Amen" is itself a prayer; it is, in fact, the whole prayer expressed in one word. It should be said with great fervor and earnestness, in order to make up for any want of devotion in saying the prayer itself.

The Lord's Prayer is sometimes called "a master key" with which we may unlock the

gates of heaven. We should regard this divine prayer as a chief means of grace, and frequently avail ourselves of it.

8.

THE HAIL MARY.

42. The second prayer recommended by the Church is the Hail Mary. It is said in honor of the Blessed Virgin Mary, and to invoke her intercession with her Divine Son.

The first part is a salutation in praise of the Mother of God; the second is a petition.

The Archangel Gabriel saluted the Blessed Virgin in the words, "Hail, full of grace, the Lord is with thee; blessed art thou among women," (Luke i. 28.); and St. Elizabeth, inspired by the Holy Ghost, said to her, "Blessed art thou among women; and blessed is the fruit of thy womb." (Luke i. 42.)

"Holy Mary Mother of God pray for us sinners now and at the hour of our death" are the words of the Church forming the second part of the "Hail Mary."

The Church added the name Mary to the angel's salutation, and the name Jesus to the words which St. Elizabeth addressed to the Blessed Virgin. St. Luke tells us that "the Virgin's name was Mary" and further, that the angel said to her "thou shalt bring forth a Son,

and thou shalt call His name Jesus." (Luke i. 27, 31.)

43. It is lawful to honor the Blessed Virgin, since God Himself so much honored her, and she herself says : "All generations shall call me blessed." (Luke i. 48.)

God honored our Blessed Lady, by making her the mother of His only begotten Son ; by saving her, in her very conception, from the stain of original sin ; and by enriching her soul with His most precious graces. And Jesus Christ, our Lord and Saviour, not only honored, but even obeyed her. (Luke ii. 51.)

The words "All generations shall call me blessed," are a prophecy of that honor which the Church in all ages pays to the Blessed Virgin. This prophecy was uttered by the Blessed Virgin Mary herself under the inspiration of the Holy Ghost, in the sublime canticle she pronounced on her visit to her cousin St. Elizabeth. (Luke i. 46.)

We honor our Blessed Lady more than all the other saints, because she is the Mother of God, but we never give her divine or supreme honor, which is due to God alone.

Our Blessed Lady excels all the other saints, not only in the dignity of her office, but also in grace and glory. She is therefore entitled to a higher degree of honor, respect and esteem than

any of the blessed, whether saints or angels. Hence the Church styles her Queen of angels, and Queen of all saints.

44. The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person Who is the Son of God, is also the Son of the Blessed Virgin Mary. Revering the dignity of this divine maternity, St. Elizabeth in rapture cried out, "Whence is this to me, that the Mother of my Lord should come to me?" (Luke i. 43.)

In saying the Hail Mary we honor the mystery of the Incarnation, which that prayer indicates, and show our great respect and devotion to the Mother of God, and our special confidence in her intercession, particularly at the hour of death.

The Hail Mary recalls the mystery of the Incarnation, because we have in it the Archangel Gabriel's announcement of that sublime event; the inspired testimony of St. Elizabeth to the fact of the Incarnation; and the solemn declaration of the Church that Mary is the Mother of the Son of God.

9.

THE ANGELUS AND ROSARY.

45. The Angelus is a form of prayer in daily use, and is a brief history of the Incarnation.

It consists of three sentences, taken chiefly from Holy Writ. After each of these sentences a Hail Mary is said in honor and praise of that great mystery. It ends with a prayer which reminds us of the Incarnation, Passion and Resurrection of our Saviour. The Angelus is said as follows : "The angel of the Lord declared unto Mary. And she conceived of the Holy Ghost." Hail Mary, etc. "Behold the handmaid of the Lord. Be it done unto me according to thy word." Hail Mary, etc. "And the word was made flesh, and dwelt among us." Hail Mary, etc. Ending with a prayer.

The Angelus may be said in the evening, in memory of the Incarnation; in the morning, in memory of the Resurrection; and at noon, in memory of the Passion.

46. The Rosary is that form of prayer in which meditation on the great truths of religion and vocal prayer are best combined. In it the Hail Mary is repeated many times.

The Rosary is a form of devotion in which the faithful honor our Holy Redeemer, by recalling the chief mysteries of His life and of that of His Blessed Mother.

The Rosary is an abridgment of the Gospel, a short history of the life, sufferings and victory of Jesus Christ, and a memorial of what he did on earth for our redemption.

There are fifteen of these mysteries, and each of them is followed by the Lord's Prayer and ten recitations of the Hail Mary.

Each of the fifteen decades of the Rosary is concluded with the Doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost," etc., an act of adoration of the Holy Trinity.

47. It is divided into three parts of five decades each. It is usual to say only one part at a time.

The Hail Mary is repeated so often in the Rosary, because it recalls and honors the mystery of the Incarnation, the germ of our sanctification.

We repeat the Hail Mary in order that by our Blessed Lady's intercession, we may more easily obtain what we ask for in the Lord's Prayer.

After having petitioned the Lord Himself, we ask the Queen of Heaven to obtain from the Divine Majesty a favorable answer to our prayers.

48. The scapular is a badge of devotion to the Blessed Virgin Mary. By wearing the scapular the faithful become in a special manner clients of the Blessed Virgin, and thus appeal to her for protection.

In the Litany of Loretto, the Blessed Virgin Mary is addressed by beautiful and significant titles, many of them taken from Holy Writ, such as Morning Star, Ark of the Covenant, Gate of Heaven, Tower of David, etc.

10.

SACRIFICE.

49. To sacrifice, in its literal sense, is to make sacred, to devote to holy uses, or to offer something to God as an act of worship.

"I beseech you, brethren, that you present your bodies a living sacrifice, holy, acceptable to God." (Rom. xii. 1.)

To immolate means to slay a victim offered to God in recognition of the fact that He is Lord of life and death.

In a pious sense a sacrifice is the surrender to God or to religion or to the poor for God's sake, of something that is valuable or dear to us.

All are bound to make sacrifices of this kind. In some cases, such as the relief of the poor or the support of the Church, this obligation is one of precept.

When a sacrifice is intended to be an act of public worship, the offering, to be pleasing to God, must be made by a person duly ordained for that purpose by the religious authorities.

50. A sacrifice is that first and most necessary act of religion, whereby we acknowledge God's supreme dominion over us, our total dependence on Him, and seek to propitiate Him for our sins.

Sacrifice always entered into man's relation to

God, as being the chief mode of worship, the most solemn act of religion.

Before the coming of Christ men sacrificed the lives of animals in recognition of the fact that by sin they themselves had forfeited life, and also to acknowledge that their Creator, to Whom they made the offering, was their Sovereign Lord and Master.

The Lord made known to them that these sacrifices were pleasing to Him on this account, and also as prefiguring the coming sacrifice of His only Son. Hence, we find that sacrifices were offered by Abel, Noah, Melchisedech, Abraham and his descendants the Hebrews.

51. Even Pagan nations have, in a perverted form, retained this primitive custom, as is evident from their temples, altars and sacrifices.

Moses, under the guidance of Jehovah, prescribed for the Israelites various forms of sacrifice, and a most elaborate ritual of divine worship in which sacrifice was the essential element. Hence, the holocaust, the thanksgiving, the sin offering, and the peace offering.

52. Sacrifice, in the liturgical sense, is the offering to God by a priest of some tangible thing, by the destruction or change of which, His sovereign dominion over us is signified, and supreme worship rendered to the Divine Majesty.

Sacrifice is offered to God alone. "He that

sacrificeth to gods, save only to the Lord, shall be put to death." (Exod. xxii. 20.) By this act of adoration we acknowledge that God is our Creator, and that our life and all that belongs to us are in His hands. We also in this manner confess that He is our Sovereign Lord, and that we owe Him the highest homage and the humblest obedience.

A commemoration of the saints is made in the Mass, but the sacrifice is offered to God alone. The saints are thus recalled to mind for the purpose of honoring them and thanking God for the grace and glory He has bestowed on them. The occasion is also most suitable for asking their prayers and begging them to intercede for us at the throne of mercy.

Sacrifice is the most perfect mode of divine worship, and therefore is an essential part of the Christian religion.

11.

THE MASS.

53. The Mass is the sacrifice of the body and blood of Christ, offered to God by the priest, under the appearance of bread and wine, as an act of worship.

Christ instituted the sacrifice now daily offered on our altars, and known as the Holy Sacrifice of the Mass. The Mass is, therefore, the Sacri-

fice of the New Law, and the Catholic mode of public worship.

The Mass is the renewal in an unbloody manner of the sacrifice Christ made on the Cross. It is offered by the priest on behalf of the living and the dead. (Trent. Sess. xxii. 2.)

54. It was instituted at the Last Supper when Christ, blessing and giving thanks, offered Himself to His Heavenly Father under the species of bread and wine. The sacrifice of the Cross is renewed in the Mass. When Christ said to His Apostles, "Do this for a commemoration of Me" (Luke xxii. 19), He made this form of sacrifice perpetual. In these words Christ gave to the priests of His Church forever the power to change bread and wine into His body and blood in the celebration of the Mass. Bishops and priests are the only persons to whom this power is given. They alone are the dispensers of the mysteries of God. (I. Cor. iv. 1.)

55. The special character of the priesthood is chiefly shown in the exercise of this power of consecrating and offering up the Holy Eucharist as the great sacrifice of the New Law. This is the greatest power ever given to any creature. To none of the angels was such power given.

He gave to His priests this great power that His children, throughout all ages and nations,

might fittingly worship Him, and have this most precious food to nourish their souls.

56. We see in this the fulfilment of the remarkable prophecy of Malachias, namely, that "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of hosts." (Mal. i. 11.)

The clean oblation foretold by the prophet is the eucharistic sacrifice of the Mass.

In the Eastern churches the Mass is called the Liturgy, that is the public service of God.

Christ instituted the Holy Eucharist to be a perpetual memorial of His passion and death, and also that the faithful to the end of time should have a suitable sacrifice by which to pay to God the supreme homage and adoration which is due from the creature to the Creator.

It is by means of this daily sacrifice that the fruits of redemption effected by Christ's passion are specially applied to our souls.

12.

THE MASS A SACRIFICE.

57. The Mass is a true Sacrifice, because it has all the essentials of a Sacrifice, viz., the priest, the victim and the oblation to God, together with

the intention of paying Him supreme homage, signified by the ceremony. Besides, the Mass is the same sacrifice as that of the Cross, differing from it only in manner. (Trent. Sess. xxii. 1.)

On our altars we have the same victim, Jesus Christ, Who continues to offer Himself, by the hands of His priests, to His Heavenly Father, as He once offered Himself on the Cross.

“We have an altar whereof they who serve the tabernacle have no power to eat.” (Heb. xiii. 10.) “You cannot be partakers of the table of the Lord and of the table of devils.” (I. Cor. x. 20.) The altar or table here mentioned by St. Paul is the Christian altar contrasted with that of the Jews and with pagan altars. An altar implies a sacrifice. “In every place there is offered to my name a clean oblation.” (Malachi. i. 11.)

13.

TYPES OF THE MASS.

58. The sacrifices of the Old Law were types or figures of the Sacrifice of the Cross and of the Mass. When animals were slain on the Jewish altar they were typical of Christ, a bleeding and dying Victim on the Cross. When the fruits of the earth were offered, they prefigured the Sacrifice of Christ in the Mass under the species of bread and wine.

We have a vivid type of Christ carrying His Cross up Mt. Calvary, in the person of Isaac ascending the mountain, bearing on his shoulders the wood for the altar on which he was to be sacrificed. The paschal lamb was also a figure of Christ immolated on the Cross.

59. The loaves of shewbread, "the most holy sacrifice to the Lord," (Liv. xxiv. 9.) and the Manna were types of the Eucharistic Bread that came down from heaven. The bread and wine offered to the Lord by Melchisedech prefigured the sacramental species of bread and wine in the Mass. (Gen. xiv. 18.)

We adore Christ the God-man as He is in heaven and sacramentally present in the Holy Eucharist.

Christ, the reality, of which these types were only the shadow, having come, the sacrifices of the Old Law were discontinued.

14.

THE PARTS OF THE MASS.

60. The principal parts of the Mass are the Offertory, the Consecration and the Communion. The part that precedes the Offertory was called the Mass of the Catechumens, because the unbaptized converts still under instruction and probation were dismissed at the Offertory.

The change of the substance of the bread and

wine into the substance of the body and blood of Christ takes place at the Consecration.

This is the most solemn part of the Mass, and the prayers are said in silence.

The act of Consecration, and the priest's Communion in which the sacred species are consumed, are the most essential parts of the Mass.

61. The Consecration is effected by the priest acting in his sacerdotal character in the name of Christ and using His words. In imitation of Christ at the Last Supper, he takes bread and pronounces over it the formula of consecration; he then takes wine and does the same. The words of the formula are the very words of Christ Himself. "This is my body. This is the chalice of my blood." (Luke xxii. 19.)

It is by the power and words of Christ that this transubstantiation is made. The priest, representing at this moment the person of Christ, pronounces the words and makes the visible offering, but the invisible change of substance is the work of Christ.

15.

THE REAL PRESENCE.

62. After the Consecration Christ is invisibly present on the altar under the species of bread and wine, which remain visible and unchanged. The invisible substance alone is changed.

Christ is present as a living person under each species, hence those who receive only one species receive Christ.

The death of Christ on the Cross is signified in the Mass by the two species of bread and wine which are consecrated separately, to indicate the separation of His precious blood from His body. Christ once risen from the dead can neither suffer nor die any more, and hence the sacrifice of the Cross is renewed by the mystical representation of His death in the Mass. (Rom. vi. 9.)

63. The two sacrifices differ only in this, that in the one Christ actually died, in the other He dies mystically, as above explained. In the former, Christ Himself was the visible minister; in the latter, the priest acts in His name.

The sacrifice of the Cross was offered only once, the Mass is offered frequently; the one atoned for the sins of the world, the other applies this atonement to individual souls.

Through the perpetual sacrifice of the Mass "Christ is a priest forever according to the order of Melchisedech." (Ps. cix. 4.)

64. Christ is present in the Holy Eucharist whole and entire, body, soul and divinity, as a living Person. Christ's presence in the Sacrifice of the Mass is miraculous and mysterious. He is not present as if confined to a place, since

His sacramental presence is wherever the Holy Eucharist is.

The Mass is the most holy, sacred and august act of religion. It is the centre of all worship, the soul of piety, the heart of devotion and the source of abundant graces and spiritual favors.

65. When our prayers are united with this divine fountain, our souls overflow with heavenly desires, holy thoughts and pious feelings. The religious awe inspired by this sublime function purifies the heart and lifts up our souls to the highest acts of worship. The church, dedicated to divine service, is the proper place for the celebration of the sacred mysteries. The altar is set in the most conspicuous place in the church and is the centre to which everything else converges. The altar represents Calvary; the crucifix, our Lord dying on the cross. The lighted candles signify the light of faith. The sacred vestments marked with the cross show that the priest acts as the visible minister of Christ, Who is the invisible High Priest of the sacrifice. The genuflections are acts of adoration and homage, and the signs of the cross made over the host and chalice repeatedly, remind us that the whole value of the Mass is derived from the Sacrifice of the Cross.

16.

FOR WHOM OFFERED.

66. The sacrifice of the Mass is offered for all who are living on earth. This includes good and bad, saints and sinners. The saints in heaven do not need sacrifice.

The Mass is also offered for the souls in purgatory, and they profit by it.

“It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins.” (II. Mach.)

67. That Mass has always been celebrated since the time of Christ is evident from the testimony of the scripture, the writings of the early fathers, constant tradition and the ancient liturgies of the Eastern Churches.

In addition to “showing forth the death of the Lord till he come,” the Mass is the channel by which the merits of Christ’s passion are actually applied to the Church in general and to each individual soul.

17.

THE PURPOSE OF THE MASS.

68. The Mass is celebrated for the purpose of rendering supreme worship to God, thanking Him for His benefits, and obtaining from Him

pardon of sin and all other graces and blessings through Jesus Christ.

In the Mass are fully attained the four great ends of Sacrifice, viz: adoration, thanksgiving, atonement for sin, and prayer. By this means the Church at large and each of the faithful are enabled to perform these great acts of religion which piety demands of them. The Mass is specially a propitiatory sacrifice, and tends to gain for us the grace of repentance whereby our sins are forgiven.

The Mass is also a commemoration of the passion of our Lord on the Cross.

“Do this for a remembrance of me.” (I. Cor. vi.) By this holy mystery we “show the death of the Lord till He come” says St. Paul. (I. Cor. xi. 26.)

69. The sacrifice of the Mass produces its effects not by virtue of the personal worthiness of the priest, but by its own inherent power.

The efficacy of the prayers at Mass as a means of grace is enhanced by the holiness of the celebrant and the piety and devotion of those who assist therein. The greater the faith and fervor of the congregation, the greater will be the fruits it will derive from assisting at Mass.

18.

THE FRUITS OF THE MASS.

70. The efficacy of the Mass considered in itself is infinite, but in finite and imperfect beings such as we are, the fruits derived are limited by our condition, and answer to our greater or less devotion.

The fruits of the Mass are the spiritual favors and temporal blessings which we derive from it. The forgiveness of venial sins, the grace of repentance and the remission of the temporal punishment due to sin, are some of the direct fruits of the Mass. These are gained by all who piously assist at it and by those for whom it is specially offered by the priest.

71. The general fruits of the Mass are shared by all the faithful on earth or in purgatory.

It is offered for the whole church and for "those who have gone before us with the sign of faith."

The special fruits of the Mass are gained by the celebrant, by all who assist at it in a proper manner, and by those for whom it is specially offered.

The priest may offer the Mass for the intention of those who engage him to do so, and if the usual stipend is given he is bound in justice to apply its special fruits in accordance with the wishes of the donor.

19.

MANNER OF HEARING MASS.

72. We should assist at Mass with attention and pious recollection, with reverence and devotion. Our attention should be such as to enable us to follow the service in a general way. Our mind should be devoted to pious thoughts and free from voluntary distractions. Our outward attitude should indicate the reverence and piety of our souls.

We should follow the usage of the congregation as to standing, sitting and kneeling. All should kneel, at least at the consecration and elevation of the Host.

The best method of assisting at Mass is to join with the priest in offering it up for the purposes for which it is celebrated, to meditate on Christ's sacrifice on the cross, and to communicate either actually or spiritually.

73. The ceremonies of the Mass show that the Church wishes the people to unite with the priest in this solemn act of worship and thus make the sacrifice their own.

In one place the priest says "Pray, brethren, that my sacrifice and yours may be acceptable to God, the Father Almighty," and the people respond: "May the Lord receive this sacrifice from thy hands, to the praise and glory of His

own name, and to our benefit and that of all His Holy Church."

74. In order to meditate with ease and profit on the sacrifice of the Cross, we may take one or more of the five sorrowful mysteries of the Rosary, or we may reflect on the events of our Lord's passion suggested by the different parts of the Mass. At the Elevation we might picture to ourselves the awful scene on Mt. Calvary and see our Saviour raised aloft on the altar of the cross, the blood issuing from His various wounds, and His lips breathing prayers for the whole world and even for His enemies.

Bowed in profound humility and devout adoration we should then pray the Eternal Father to pardon all our sins for the sake of His suffering Son. Offering Him the precious blood of Jesus, we could ask Him for an increase of divine charity and true sorrow for our offences, and pray for the wants of our holy mother the Church.

Turning to Jesus Christ, now present on the altar, we might implore Him to so dispose us by His grace that His precious blood should not be shed in vain, but that its infinite merits should be applied effectively to our souls.

75. The reception of Holy Communion during Mass unites us more closely with our Lord, and enables us to offer ourselves as a part of the oblation made by the priest.

“And the bread which we break, is it not the partaking of the body of the Lord? For we being many, are one bread, one body, all that partake of one bread.” (I. Cor. x. 17.)

According to the *Didaché* the Church, the mystical body of Christ, is consecrated in the Sacrifice of the Mass and made a part of the oblation.

“Come to me all ye that labor and are heavily laden and I will refresh you” (Matt. xi. 28.), may be regarded as our Lord’s gracious invitation to receive Him in Holy Communion. If we cannot communicate in fact we should do so in desire at every Mass we attend or whenever we visit the Blessed Sacrament in the tabernacle.

76. The Mass is of all works the most holy, the most divine, the most pleasing to God. It beats down most effectually the powers of hell, affords the greatest relief to the souls in purgatory, and appeases most efficaciously the anger of God against sinners, and brings to men, still on earth, the greatest benefits. A single Mass is of more value than all the prayers we can say, or the good works we can perform. It is sufficient to enrich our souls with special graces, and even to make us saints if we could fully profit by it.

77. Some derive little or no benefit from assisting at Mass, because of the faulty manner in

which they do it. There were three classes of persons present on Calvary: the scoffers and executioners, the idle on-lookers, and the pious followers of our Lord.

In like manner, some attend Mass in mortal sin, without a thought of reconciliation with God; some go through curiosity or for display. But pious souls attend to draw spiritual nurture from this fountain of divine grace and also to discharge a sacred duty.

20.

THE USE OF LATIN.

78. The Mass is said among us in the Latin language. In the various Oriental rites Greek and other languages are used. The Western Church continues to use the Latin language in the Mass chiefly because this was the language of Rome where St. Peter established his See. Latin is the official language of the Western Church.

Other reasons are that this secures uniformity of rite and tends to preserve unity of doctrine.

There is a certain dignity, too, in the use of a language which has ceased to be the vernacular, and is no longer subject to change. Besides, the prayers of the Mass are addressed to God and not to the people.

By obliging the clergy to know Latin for the

proper celebration of Mass, the Church enables them to profit by the treasures of learning preserved in that language.

79. As almost all prayer books give translations of the Mass in the vulgar tongue, the use of Latin by the priest is no inconvenience to the faithful.

Their knowledge of the ceremonies of the Mass enables them to follow the priest in the different parts of the service, and to join with him in offering it for the several ends for which it was instituted.

As the Church is one of unchanging faith, it was fitting that the language of her liturgy should be unchanging.

As all living languages are constantly changing the vernacular would not secure the necessary uniformity, stability and perpetuity. All Eastern Churches cling to the language in which their liturgies were at first composed, even when the language of the common people has become quite different.

21.

CEREMONIES OF MASS.

80. The ceremonies of the Mass arise from the nature of the Sacrifice.

The Mass is an action as well as a prayer. As a great act of solemn worship it naturally

suggests certain movements on the part of the priest which necessarily or conveniently accompany his acts. These serve to indicate to the faithful the different stages of the sacrificial rite, and to fix attention and excite devotion.

81. At the beginning of Mass the Priest in confessing himself a sinner, humbly bows his head and strikes his breast in sorrow, and thus leads the people to do the same. He reads the prayers with outstretched hands which is nature's gesture of supplication. He reads or entones the *Gloria in Excelsis* standing at the middle of the altar in an attitude of praise.

The Epistle is read at one side of the altar and the Gospel on the other, to indicate the giving of the Gospel to the gentiles. The people stand at the Gospel and Creed indicating their faith and their readiness to serve the Lord. The genuflection in the Creed is made in honor of the incarnation of the Son of God which is mentioned therein. The washing of hands is expressive of the cleanness of heart with which the great act of Consecration is to be approached.

82. The prayers that immediately precede and follow the Consecration are said in silence as the awful nature of this mystery suggests.

The frequent crosses made by the priest are so many blessings of the offering made to God

and indicate that its merit comes from the Crucifixion.

The kissing of the altar is a pious act of salutation to Christ, of Whom the altar is a figure, and to the sacred relics contained therein.

The genuflections after the Consecration are acts of adoration of our Lord really present at that time under the sacramental species. The ringing of the bell warns the people to kneel in adoration at this part of the Mass.

The movements from the centre to the side of the altar are occasioned by the washing of hands or the taking of the wine and water into the chalice, and serve to indicate the progress of the preparation for the sacrifice or the conclusion of the service. Incense is a symbol of prayer.

All this serves to enable the people to follow intelligently the sacrificial rite, to fix their attention, and arouse pious thoughts and feelings in their breasts.

22.

THE SACRAMENTS.

83. A sacrament is a sacred rite instituted by Christ to convey grace to the soul.

The word sacrament in its widest sense means the symbol of some sacred mystery. Revealed truths not yet made known to the unbaptized, were, in the early Church, called mysteries.

The rite by which a person was initiated into these mysteries was called a sacrament.

Participation in these rites imposed certain obligations on the faithful.

84. A sacrament, in a Christian sense, is defined an effective sign or rite instituted by Christ for our sanctification. (Hurter. vol. iii. p. 215.) It is the visible sign of the grace conferred by it.

The Roman Catechism says, "A sacrament is something perceptible by some of the senses, which, by divine institution, has the power to effect the justification and sanctification which it signifies."

The sacraments are therefore, to be regarded as true causes of grace.

Even before the coming of Christ some similar rites existed.

Circumcision among the Jews was probably such a rite.

The Sacraments of the Old Law were the conditions but not the causes of grace and prefigured the Sacraments of the New Law.

The Christian Sacraments have an inherent virtue by which, where no obstacle is placed by man's free will, the grace that is signified by the sacred rite is truly conveyed to the soul. (Trent Sess. vii. 5.)

85. The sacramental rite indicates the kind of grace conveyed to the soul. Thus, the pouring of water in Baptism indicates the cleansing from the guilt of sin effected by that sacrament.

"Let each of you be baptized in the name of Jesus Christ, unto the remission of your sins, and you will receive the gift of the Holy Ghost." (Acts ii. 38.)

"He who eats this bread will live forever." (John vi. 59.)

"Do not neglect the grace that is given you by the imposition of the hands of the priesthood." (I. Tim. iv. 14.)

86. The sacraments, when properly administered, give grace of themselves, that is, their effect does not depend on the holiness of the minister or the active coöperation of the recipient who is previously well disposed.

They are true and real causes of the graces they signify, dependent, however, as to some of

the effects upon the disposition of the recipients. Jesus Christ is always the actual and principal, though invisible Minister of the sacraments, and gives them effect without regard to the worthiness of the visible agent.

By the sacraments the merits of Christ's passion and death are practically applied to our souls, through the ministry of the Church. This power the ministers of the Church exercise as given to them by Christ, and not as naturally belonging to them. It is a delegated, and not a native power.

87. The chief grace given by the sacraments, save Order and Matrimony, is sanctifying grace.

Some of them remove the guilt of sin from the soul, and hence are called sacraments of the dead, that is, of those who are dead in a spiritual sense. The others are called sacraments of the living, and can be worthily received only by those who are already in a state of grace. These latter augment existing grace and add new graces.

88. For the fruitful reception of the sacraments we must be in a condition to receive them worthily. The amount of grace that is received through the sacraments depends on the good dispositions and coöperation of the recipient. If an obstacle existing at the time of the reception of a sacrament is afterwards removed, the grace

of the sacrament revives and has its proper effect. Hence persons properly confirmed while in a state of sin, are not reconfirmed after their repentance.

Penance and the Holy Eucharist are exceptions to this rule, because a wilful affection for mortal sin makes the reception of these sacraments of no effect.

89. In addition to habitual grace, each sacrament gives special actual graces proper to itself. These auxiliary graces help us to attain the end for which the sacrament was instituted. These special graces are not given all at once, but from time to time as they are needed.

23.

THE SACRAMENTAL CHARACTER.

90. Baptism, Confirmation and Holy Order imprint on the soul a spiritual mark or seal that cannot be effaced. They are, therefore, never received twice. This seal is called the sacramental character. (Trent Sess. viii. 9.)

This character renders us capable of certain functions in the spiritual order and distinguishes us from those who have not received these sacraments.

Baptism confers on us the distinctive mark of children of God and members of the Church of Christ entitled to all the blessings of Christianity.

Confirmation imprints on the soul the character of a soldier of Christ.

Holy Orders confers on the ordained ministers of the Church the sacerdotal character which distinguishes them from the laity.

91. The sacramentals are certain sacred things or minor rites instituted by the Church, chiefly to protect us from the assaults of the wicked spirits. They do not give grace of themselves, but are endowed with a certain efficacy in virtue of the office and prayers of the Church, and the devout dispositions of the faithful.

24.

THE ESSENTIALS OF A SACRAMENT.

92. Three things are required to constitute a Sacrament, and make it effective, viz.: the matter, the form, and a minister intending to do what the Church does. Whatever in the rite is perceptible to any of the senses, hearing excepted, is the matter of the sacrament. The words used which signify the grace conveyed, is the form. All the sacraments were instituted by Christ Himself while He was on earth. (Trent, Sess. vii.)

Christ alone had that divine power which was able to invest any rite with the virtue of imparting of itself grace to the soul. "From His

fulness we have all received even grace for grace." (John i. 16.)

93. The minister of the sacrament is the person who performs the sacred rite, in accord with the will of the Church. He, being a rational agent, must have, for valid action, the intention of doing what Christ or the Church intended by that rite. The validity of the sacrament does not, however, depend on the faith or sanctity of the minister thereof.

94. Ceremonies are used in the administration of the sacraments to signify and explain their effects, to make the sacred rite more solemn and impressive, and to arouse the reverence and devotion of the faithful. They are acts of religion, fostering piety, awakening holy thoughts and pious feelings.

Christ sometimes in working miracles used significant ceremonies. When He gave His Apostles the power of forgiving sins, He breathed on them and said, "Receive ye the Holy Ghost." (John xx. 22.)

25.

SEVEN SACRAMENTS.

95. The Christian sacraments are seven in number. (Trent, Sess. vii.)

As the gifts of the Holy Ghost are seven, so also there are seven sacraments. (Isaias xi. 2.)

The seven lamps of the Jewish temple may be regarded as a symbol of the seven sacraments.

The Roman, Greek and Oriental Churches agree as to the number of the sacraments.

96. There is a certain analogy between the natural life of man and the supernatural life of grace. We come into the world feeble infants, grow in strength as we grow in age, use remedies in time of sickness and require special care in old age. One generation springs from and succeeds another by the union of the sexes, and society, thus perpetuated, has civil rulers to enforce justice and preserve order. In the spiritual order, or the life of grace, man is born again and unto a new life by Baptism. He is strengthened in faith and virtue by Confirmation. His soul is purified and healed from the wounds of sin by the sacrament of Penance, and nourished by Holy Eucharist. He is fortified and consoled in his last illness by Extreme Unction. Matrimony blesses and regulates the union of man and woman by which the race is propagated, and Holy Orders constitutes spiritual rulers for the welfare of the household of the faith.

97. The seven sacraments answer to the seven chief needs of man in the way of salvation.

Baptism confers on him the supernatural life of grace.

Confirmation strengthens him in the struggle to maintain this higher life.

The Holy Eucharist is the Bread of the soul in the spiritual order.

Penance restores us to the state of grace, if unfortunately lost by sin.

Extreme Unction helps us to win the final victory at the hour of death.

Holy Orders enables us to share in all the orderly and fruitful life of the Church.

Matrimony continues the kingdom of God on earth by raising up children of the Church.

26.

BAPTISM.

98. Baptism is a sacrament which cleanses us from the guilt of all sin, original and actual, and makes us by spiritual regeneration children of God and members of his Church.

By Baptism, the virtue of divine faith is infused into the soul and we are made Christians and heirs of heaven.

“By the laver of regeneration, we are changed from the state in which, as children of Adam, we were born, into the state of grace and of sons of God by adoption, through the second Adam Jesus Christ.” (Trent, Sess. vi. 4.)

99. The rite of Baptism was indicated and its

institution foreshadowed in the baptism of our Lord in the Jordan.

It was not promulgated as a law binding on all, till Christ said to His Apostles, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." (Matt. xxviii. 19.)

100. Baptism, being the beginning of the supernatural life, is the first sacrament received. It is the door by which we enter the life of grace and the kingdom of God. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John iii. 5.)

Baptism prepares the soul for the other sacraments, none of which can be validly administered to the unbaptized. Not only the guilt of sin, but the entire penalty, temporal and eternal, is remitted by baptism.

101. The matter of baptism is water and its application. The form includes the invocation of the three Divine Persons and the words, "I baptize thee." "Can any man forbid water that these should not be baptized? And He commanded them to be baptized in the name of the Lord Jesus Christ." (Acts x. 47.)

"Go teach all nations, baptizing them in the name of the Father," etc. (Matt. xxviii. 19.)

102. The regular mode of using water in baptism is to pour it on the head of the person to be baptized, while saying the words, "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost." Baptism by immersion, that is, plunging the whole body in water, is valid, and was in use in the early Church. In case of necessity, the water may be poured on any part of the body.

103. The regular minister of this sacrament is the priest. Phillip, the deacon, baptized. Deacons baptize with the consent of the pastor.

In case of necessity, any person, even a pagan, can validly and lawfully baptize, if the proper rite is used with the right intention. (IV. Lateran, Cap. *Firmiter*.)

A case of necessity arises when a person is in danger of dying before a priest can be had, or lives in a country rarely or never visited by a priest. In such cases it would be wrong to unduly delay the baptism.

Children receiving private baptism should be brought to the Church to have the omitted ceremonies supplied as soon as it is convenient and safe to do so.

104. Infants should be baptized as soon as possible after their birth. (Trent, Sess. vii. 12.)

As danger of death is ever present, prudent and pious parents have their children baptized within the week in which they are born.

“Let little children come unto Me, for of such is the kingdom of heaven.” (Matt. xix. 14.)

Inasmuch as infants without any act of theirs, share in the guilt of Adam, it is fitting that under the law of grace, they should be cleansed from original sin without their active coöperation.

105. Children, when they come to the use of reason, need not be asked to ratify the promises made for them by their sponsors in baptism. They are bound by these promises in any case, because they are bound to obey the moral law which is all that the baptismal vows imply. The promise only makes the obligation more stringent and impressive.

106. We promise in baptism to renounce the devil with all his works and pomps. This means that we pledge ourselves to forsake the service of Satan and shun all sinful thoughts or actions which are truly the works of the devil.

By pomps of the devil are meant the vain glory and vanities of worldlings, the pride and ambition of the natural man, and the sinful customs and false maxims of the world. These are the deceitful devices by which the devil seduces men from the path of virtue, blinds them to danger and entices them to their ruin.

27.

BAPTISM NECESSARY.

107. Baptism is necessary as a means of salvation for both infants and adults. This necessity is not such as to exclude exceptions as regards the rite, though not as regards the substance and chief effects, in case actual Baptism is impossible.

The most valuable effect of baptism is the remission of sin. In the case of adults this effect can be attained by contrition, perfect love of God, with a desire of baptism. This is called the baptism of desire. Martyrdom, which is a baptism of blood, supplies the place of the ordinary rite of Baptism. "He, who, for My sake," says Christ, "loses his life shall find it." (Matt. xvi. 25.)

One does not in this way, become a member of the visible body of the Church, but rather of the soul of the Church, nor does he receive the baptismal seal or character on his soul.

108. In the case of infants who are dead in sin through sharing in the guilt of Adam, and are incapable of making an act of contrition, the only way they can enter the kingdom of heaven is by baptism. They can be ushered into the supernatural life only by the regenera-

tion effected by this sacrament. "Unless a man be born again," etc. (John iii. 5.)

As infants are incapable of rational sentiments or acts of virtue, their sanctification must be the work of a sacrament, that is, a divinely ordained rite that produces its effect while their souls are passive. "Whoever denies that infants, by Christian baptism, are saved from perdition and gain eternal life, let him be anathema." (Cathage to Innocent I.)

The perdition here spoken of is the loss of the supernatural life of the soul which the whole race suffered in Adam, and which unbaptized infants will continue to suffer in the next world. They lose supernatural beatitude but not such natural well-being as is consistent with the pain of loss. Infants dying without baptism do not suffer the pain of sense or of fire.

28.

CONDITIONS OF BAPTISM.

109. Adults about to be baptized must be willing to believe what the Church teaches, and have true sorrow for their actual sins, and also the intention of receiving the Sacrament. They must also sincerely "renounce the devil with all his works and pomps" as set forth in the Roman Ritual.

110. As infants are baptized in the faith of the Church before they can act for themselves, they must have sponsors to stand for them. The duties of sponsors are to answer for their god-children in baptism, and, as their spiritual parents, to instruct them in the chief duties of religion, in case their natural guardians fail in that duty or are dead.

One godfather or godmother is sufficient, and more than two sponsors for one infant is not allowed.

If there are two sponsors, one should be male and the other female. Sponsors must be Catholics of good repute, and capable of discharging the duties of the office.

Parents must not act as sponsors for their own children. A spiritual affinity is thus contracted which would debar them from the lawful use of marriage.

29.

THE MATTER OF BAPTISM.

111. The water to be used in baptism is the natural water of rivers, springs, the sea, etc. Ordinarily, baptism is given solemnly by a priest, using baptismal water, that is, water blessed for this special purpose. The solemnity consists in using the ceremonies and prayers prescribed for baptism in the Roman Ritual.

In case of necessity the brief and simple form of baptism given in paragraph 102 can be used, and by any person having the use of reason.

112. After pouring the water, the priest anoints the child on the crown of the head with chrism to show that he is now united with Christ, the Head of the faithful, and is, therefore, a Christian.

Then he vests the baptized with a white robe, indicating the state of innocence into which the sacrament has brought him. The lighted candle put into the hand of the baptized is a symbol of the light of faith just given to him, and a reminder that he must henceforth exhibit in his life the Christian virtues, and conduct himself as a child of God.

A name is given in baptism. This name should be that of some saint or one not unbecoming a Christian.

30.

CONFIRMATION.

113. Confirmation is a sacrament by which we receive the Holy Ghost and are made strong in the faith, perfect Christians and soldiers of Christ. By this sacrament baptismal grace is increased in the soul and we receive courage to profess the faith openly and strength to practise our religion. (Hurter. ix. 369.)

The work of spiritual regeneration begun in baptism is perfected in confirmation.

114. Confirmation is a true sacrament instituted by Christ. (Trent, Sess. vii.)

When some of the Samaritans were converted and baptized, St. Peter and St. John were sent to them, and "when they imposed hands on them they received the Holy Ghost." (Acts viii. 14.)

"Now he that confirmeth us with you in Christ and hath anointed us, is God ; Who also hath sealed us and given the pledge of the Spirit in our hearts." (II. Cor. i. 21.)

"When Paul imposed hands on the Ephesians who were baptized, the Holy Ghost came upon them and they spoke with tongues." (Acts xix. 6.)

115. The constant practice and tradition of the Church from the beginning prove that this is a true sacrament.

The Greek church and all the Oriental churches, as well as the Roman Church, always regarded Confirmation as one of the seven sacraments.

116. The minister of this sacrament is the bishop. Rarely and only by delegation of the Holy See, do priests of the Latin Church give Confirmation. In the Oriental churches this

practice is more common and is there sanctioned by the Pope.

When a priest as delegate of the Holy See gives Confirmation he must use chrism blessed by a bishop.

31.

THE CEREMONY OF CONFIRMATION.

117. The essential matter of this sacrament is the imposition of the bishop's hands and the unction with chrism. The form is the words pronounced by the bishop while imposing hands and anointing the forehead with the sign of the cross.

The bishop extends his hands over those to be confirmed and prays that the Holy Ghost may come down upon them with His seven fold gifts.

118. Then he anoints each on the forehead with holy chrism, saying: "I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son and of the Holy Ghost." He concludes the ceremony with a blessing. The chrism is a compound of olive oil and balsam which is blessed by the bishop, generally on Holy Thursday.

32.

EFFECTS OF CONFIRMATION.

119. Confirmation imprints on the soul the character of a soldier of Jesus Christ, and gives us courage to profess our faith openly even in times of persecution, and fortitude to resist the enemies of our salvation.

Fortitude is indicated by the slight stroke on the cheek which the bishop gives after anointing the forehead. The oil symbolizes the abundance of grace received in this sacrament. The balsam signifies the preservation of the soul from the corruption of sin, and the anointing reminds us of the vigor and activity of the soldier and the athlete.

120. In order that children may be properly prepared for Confirmation and likely to reap greater fruits from it, the ceremony is usually deferred till they have come to the full use of reason and have learned the chief truths of religion. It is then that they begin to need in a special manner the graces of this sacrament.

121. All Christians are by a divine precept bound to receive this sacrament when it is convenient. This precept is urgent in the case of those who are exposed to influences that tend to weaken their faith. It would be a sin for

these to neglect a convenient opportunity of being confirmed, or refuse to properly prepare themselves for this sacrament.

122. Confirmation can be received worthily only by those who are in a state of grace, and hence it is preceded by the sacrament of Penance. "Wisdom will not enter where sin dwelleth." (Wis. i. 4.)

Sponsors are assigned to those that are confirmed, and their duties are similar to those of sponsors in Baptism; that is, to promote the spiritual welfare of those they stand for, in case the parents fail to do so.

123. The bishop in confirming gives each a slight stroke on the cheek saying, "Peace be with you." This shows that the way of peace is through patience and meekness. "Learn of Me," says Christ, "because I am meek and humble of heart, and you shall find rest for your souls." (Matt. xi. 29.)

124. Children in receiving this sacrament publicly confess that they are children of the Church and virtually renew the promises made for them in Baptism. They should strive throughout life to keep unsullied the character of soldiers of Christ, so that at the last day it may shine forth to their glory and not to their shame. This sacred character is received by

all who are confirmed, yet some, by their defective piety, do not receive the same amount of grace as others better disposed.

125. It is the duty of a soldier of Christ to be loyal to Him in whose service he is enlisted, and to rejoice in the labors and hardships he has to endure in the spiritual combat he has to wage through life. He should bear persecution firmly and patiently as the Apostles did, who, after they were "scourged for Christ's sake went from the presence of the Council rejoicing that they were accounted worthy to suffer reproaches for the name of Jesus." (Acts v. 41.)

33.

PREPARATION FOR CONFIRMATION.

126. All who are to be confirmed should know the chief truths of faith and the principal duties of a Christian. They should be carefully instructed in Christian doctrine as far as their age and maturity of mind will permit. Otherwise they will not know the worth and meaning of this sacred rite, nor have that piety that fits the soul to profit by the grace of the sacrament.

As a special preparation they should give some time to pious meditation, repent of their sins and make a good confession. Finally, they should pray fervently that God would in this

sacrament send His Holy Spirit upon them with His sevenfold gifts. (Luke xi. 13.)

127. The Apostles spent ten days in seclusion and prayer preparing for the coming of the promised Paraclete. "All these were persevering in prayer with the women and Mary, the Mother of Jesus, and His brothers." (Acts i. 14.)

Prayers and hymns invoking the Holy Ghost, are the most fitting and fruitful for a time of preparation for Confirmation.

To receive this sacrament in a state of mortal sin would be a great sacrilege.

34.

SPECIAL FRUITS OF CONFIRMATION.

128. The special graces received in Confirmation are the seven gifts of the Holy Ghost. These are wisdom, understanding, counsel, fortitude, knowledge, piety and the fear of the Lord. (Isaias xi. 2.)

Wisdom enables us to perceive the value of spiritual things, and to conduct our lives so as to gain eternal happiness.

Understanding enables us to have a clearer insight into the truths of religion.

Counsel helps us to guard against the wiles

of the enemy of souls and to follow in all cases the safer path.

Fortitude strengthens us to do the will of God even in things "hard to flesh and blood."

Knowledge helps us to know the will of God and the way to conform to it.

Piety prompts us to serve God with filial affection and loving obedience.

"The fear of the Lord is the beginning of wisdom." This filial fear causes us to revere the law of God, and to dread to offend Him Who loves us as a father.

129. "Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity" (Gal. v. 22), are mentioned by St. Paul as among the "fruits of the spirit."

Benignity is that goodness of heart that prompts us to seek to assuage the sufferings of others.

Longanimity is the patient endurance of evils for Christ's sake.

Continence is the curb that keeps within due bounds the animal passions of our nature, especially the sexual impulses and desires.

130. The return we are to make for the graces of Confirmation is to glory in the cross of Christ, to spread the true faith; never, under any circumstances, to deny our religion, and to

be brave and loyal soldiers in the cause of Christ and of His Holy Church.

“Be thou faithful unto death and I will give thee the crown of life.” (Apoc. ii. 10.)

The standard of Christ is the Cross. He conquered the world, not by the sword, but by the wood of the Cross.

The arms that the soldiers of Christ should use in the combat are faith, self-denial, caution, prudence and prayer.

35.

THE HOLY EUCHARIST.

131. The Eucharist is the sacrament which contains the body and blood, the soul and divinity of Jesus Christ under the appearance of bread and wine.

This sacrament excels all the others in dignity, sanctity and fruitfulness. It is the most tremendous of the divine mysteries and the most admirable of God's institutions. This is shown by the solemn rites with which it is celebrated as a sacrifice, and the reverence with which it is approached as a sacrament. It is the soul and centre of Catholic worship and the cause of many religious festivals.

In the other sacraments the virtue of conferring grace resides; in the Holy Eucharist, Christ Himself, the Author of all grace, is contained.

All the other sacraments in some way refer to this, the most august of all.

132. It is a repetition, as it were, of the mystery of the Incarnation. Christ still lives with us hidden in this sacrament, and continually offers us peace and holy joy. By the reception of this sacrament the faithful are mystically united as members to their head, Jesus Christ. "He who eateth Me, the same shall live by Me." (John vi. 68.) "I live," says St. Paul, "now, not I, but Christ liveth in me." (Gal. ii. 20.)

The power, goodness, wisdom, etc., of God are admirably exhibited in this Blessed Sacrament.

36.

TRANSUBSTANTIATION.

133. After the consecration of the bread and wine, our Lord Jesus Christ, true God and true Man, is really, truly and substantially present under the species which remain.

The entire substance of the bread is changed into the substance of the body of Christ, and the entire substance of the wine, into the substance of the blood of Christ, by the power of God in the act of consecration. This change is properly and justly called Transubstantiation. (Trent Sess. xiii. 4.)

The Roman, Greek and Oriental Churches have always held the doctrine of the real Presence of Jesus Christ in the Holy Eucharist.

134. The doctrine is drawn from the following words of our Lord. "I am the living bread which came down from heaven. If any man eat of this bread he will live forever; and the bread which I will give is My flesh for the life of the world." (John vi. 51.) "Amen, amen, I say unto you; except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. He that eateth My flesh and drinketh My blood hath everlasting life. For My flesh is meat indeed; and My blood is drink indeed: he that eateth My flesh and drinketh My blood, abideth in Me and I in Him." (John vi. 54-56.)

135. "And whilst they were at supper Jesus took bread and blessed and broke it, and gave it to His disciples, saying; "Take ye and eat, this is My body." (Matt. xxvi. 26.)

"This is My body which is given for you: . . . In like manner the chalice also, after He had supped, saying: This is the chalice, the new testament in My blood which shall be shed for you." (Luke xxii. 19.)

"And taking the chalice He gave thanks and gave it to them, saying: Drink ye all of this.

For this is My blood of the new testament which shall be shed for many unto remission of sins." (Matt. xxvi. 27.)

As it was Christ's real body and blood that was given on the cross for the redemption of mankind, so it is His real body and blood that is given in the Holy Eucharist.

136. This sacrament was instituted by Christ at His last supper, the night before His passion and death. The species of bread and wine constitute the sign or symbol of the hidden virtue of this sacrament which is Christ Himself. He, being the true spiritual food of our souls, is fittingly indicated by bread and wine.

Our Lord gives Himself to the faithful under the appearance of bread and wine to conceal His awful majesty, to encourage them to receive Him and to show that He is the true food of their souls.

37.

THE MODE OF CHRIST'S PRESENCE.

137. The species of things are those qualities that are perceptible by the senses, such as shape, color, taste, etc. The substance of things is not perceived by the senses, and hence may be miraculously changed without any noticeable change in the outward appearances.

Christ is whole and entire under the species of either the bread or the wine.

The effect of the hypostatic union of the divinity and humanity of our Lord is such that the Person of the living Christ is present wherever His body is. Being now immortal, His soul can never again be separated from His body, nor His body from His blood. Wherever He is present, He is there whole and entire as He is in heaven.

138. Therefore, under either species taken separately, Christ in His integrity, body, soul and divinity, is received in Holy Communion.

We know by faith that these species veil the real presence of our Lord.

When the Holy Ghost appeared in the form of a dove there was no real dove there ; so when Christ comes to us under the species of bread and wine there is no real bread and wine on the altar.

It is no more difficult to believe that the God of glory is under the sacramental species than that the second Person of the Trinity came to earth in the form of an infant.

139. This is an article of faith taught by the infallible authority of the Catholic Church from the time of the Apostles. "The chalice of benediction which we bless," says St. Paul, "is

it not the communion of the blood of Christ? And the bread which we break is it not the partaking of the body of the Lord?" (I. Cor. x. 16.)

"Whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and the blood of the Lord." (I. Cor. xi. 27.)

140. The bread and wine become the body and blood of Christ by the power and goodness of God. He who created all things out of nothing by His word only, can certainly change one thing into another. He changed the waters of Egypt into blood, and a rod into a serpent in the time of Moses and Aaron. Christ changed water into wine at the marriage feast of Cana of Galilee.

141. The most ancient liturgies contain clear indications of the belief in the real Presence. One of the prayers of the liturgy of Jerusalem is; "Let us banish all worldly thoughts from our minds because the King of kings, Christ our Lord, is about to be sacrificed and given to the faithful as their food."

In the Alexandrian liturgy the priest says; "Do Thou send Thy Spirit so that He may sanctify and change these offerings into the body and blood of our redemption." In the

missal of St. Basil we read: "Do Thou, O Lord, change this bread and wine so that the bread may become Thy body, and the mixture in the chalice Thy precious blood."

142. In the temple at Jerusalem the presence of God was indicated by a cloud called the shekina. "I will appear in a cloud over the oracle." (Lev. xvi. 2.) This figurative presence becomes a reality in the Holy Eucharist.

In the heavenly Jerusalem we shall see in the beatific vision the unclouded majesty of Him whom we now adore under the sacramental veils. "Now we see, as through a glass, darkly, but then face to face." (I. Cor. xiii. 12.)

143. Christ is present in the Holy Eucharist in His glorified body which has put off all mere earthly conditions. Having the same body with which He sits at the right hand of His Father in heaven, He is present substantially in this Blessed Sacrament.

This is a mystery which cannot be fully explained. "Things that are impossible with men are possible with God." (Luke xviii. 27.)

When the Host is divided the body of the Lord is not broken, but His sacramental presence is multiplied.

144. The word Eucharist means a good gift and thanksgiving for the same. The Holy

Eucharist is God's best gift to man, because in it He bestows on them the source of all grace, His only Son. The Mass, during which the Eucharist is consecrated, is the greatest act of thanksgiving to God.

145. The Holy Eucharist was clearly pre-figured by the Tree of Life in paradise, the sacrifice of bread and wine offered by Melchisedech, the Paschal Lamb and the Manna that fell from heaven in the desert to feed the Israelites.

146. The Eucharist is a sacrament as well as a sacrifice, and hence is not a transient action but an abiding presence. The custom of preserving the Blessed Sacrament in the tabernacle of the altar shows this. This presence continues as long as the species remain intact.

147. The Holy Eucharist is reserved in our churches for the adoration of the faithful, and for convenience in giving Communion to the sick and Viaticum to the dying. In this sacrament of His love, Christ dwells permanently with mankind to bring the source of grace near to them, to comfort and console them in this earthly pilgrimage. In uniting them to Himself in Holy Communion He gives them a pledge of their future immortality and a share in His glory. The object of Divine worship is brought down from heaven to our altars, and we pay to

our Lord, present in this sacrament, the same homage that we render to Him in the bosom of His Father.

38.

HOLY COMMUNION.

148. The Blessed Sacrament is sometimes called Holy Communion. Catholics when they approach the altar to receive the Holy Eucharist are said to go to Communion.

This Communion is the union of the faithful with their head, Jesus Christ, which is effected in a sacramental manner by the reception of the Eucharist. It also indicates the union of all the members of the Church which is the result of their union with Christ. "For we being many, are one bread, one body, all who partake of one bread." (I. Cor. x. 17.)

To receive Holy Communion is the most pious action of the Christian life.

149. It is the duty of the faithful to receive Holy Communion from time to time. This duty is the result of a divine precept. "Unless you eat the flesh of the Son of man and drink His blood, you shall not have life in you." (John vi. 54.) It is enforced by a law of the Church prescribing an annual Communion during the paschal time.

Because of the precept, Communion is nec-

essary as a means of salvation. The obligation arises from the precept, and is not binding on those who have not yet come to the use of reason.

150. The faithful discharge their paschal duty by receiving Communion under the species of bread alone. Priests in celebrating Mass are bound to communicate under both kinds, because the integrity of the sacrifice requires the consumption of both the species of bread and of wine. Christ being present under either species, the end of the sacrament is attained by receiving under one kind.

While it would be valid for the faithful to receive under both kinds as was the custom of the early Church, prudence and convenience make it better to receive only the species of bread. The danger of indignity to the Blessed Sacrament by the spilling of the precious blood, is thereby avoided. The Greeks who receive under both kinds in their churches, give communion to the sick in their houses under the species of bread alone.

39.

FREQUENT COMMUNION

151. It is well to communicate often, as nothing else is more conducive to a holy life. "I am the bread of life." "As the living Father

hath sent Me and I live by the Father ; so he that eateth Me, the same shall live by Me." (John vi. 48, 58.) It is the duty of our confessor or spiritual director to regulate the frequency of our communions.

The state of soul required for frequent communion is the effect of piety, correct moral conduct and a good use of the grace of God.

Frequent communion tends to holiness of life because it unites us in a most effective manner with Jesus Christ. "He that eateth My flesh and drinketh My blood abideth in Me and I in him." (John vi. 57.)

152. Communion increases sanctifying grace in the soul, and secures for us many actual graces. It subdues our passions, mitigates concupiscence, tends to correct the evil bias of our fallen nature and inspires us with a love of virtue.

Communion frees us from venial sins if we are sorry for them, and tends to keep us from falling into mortal sin. It is to us a pledge of eternal life and the germ of a glorious resurrection. "He that eateth My flesh and drinketh My blood, hath everlasting life ; and I will raise him up at the last day." (John vi. 55.)

40.

PREPARATION FOR COMMUNION.

153. In order to receive Communion worthily we must be in a state of grace, that is, free from the guilt of mortal sin. The fruit of our Communion will depend upon our faith, hope and charity.

We should be clothed in the “nuptial garment” whenever we partake of this divine banquet. Hence Communion should ordinarily be preceded by Confession. (Trent, Sess. xiii. 7.)

For those who have fallen into mortal sin an act of contrition without the sacrament of Penance is not a sufficient preparation for Holy Communion.

154. To communicate unworthily is a profanation of the sacred person of our Lord, tends to harden the heart and blind the intellect, and may lead to final impenitence. To receive Communion in a state of sin would be a horrible sacrilege. It would be a gross abuse of a holy thing, a profanation of the Holy of holies and a desecration of the most sacred rite of religion.

Hence St. Paul says: “Let a man prove himself, and so let him eat of that bread and drink of the chalice. For he that eateth and

drinketh unworthily, eateth and drinketh judgment to himself." (I. Cor. xi. 28.)

155. He who receives unworthily "is guilty of the body and blood of the Lord." (I. Cor. xi. 27.) This was the crime of Judas at the Last Supper. To bring our Lord into a soul where Satan reigns by mortal sin is to betray Him into the hands of His greatest enemy, to put upon Him the grossest indignity, and to be guilty of the basest ingratitude. To turn this sacrament of divine love into a symbol of hate is a senseless perversion of God's choicest gift, the most wicked insult we could offer to our Holy Redeemer. In no other way could we more surely invoke the wrath of God, call down judgment on ourselves and procure our own damnation.

156. We must also have a lively faith in the real presence of our Lord in the Blessed Sacrament.

This faith is founded on the word of Christ Himself, and, as the veracity of God is more reliable than even our own senses, it should be proof against all doubt.

In preparation for Communion we should foster a firm hope of our salvation by having the greatest confidence in the promises and goodness of Christ Who gives Himself to us in this banquet of love, and promises us eternal life

thereby. Christ, to show His love for us in a special manner, gave us Himself to be the food of our souls.

157. We should cherish an ardent charity by frequently thinking on the goodness of God and the sacrifice Christ made for us. We should show it by returning love for love, and by devoting ourselves in earnest to the service of God, and keeping His commandments all the days of our lives. Our charity may be said to be ardent when it is animated by a holy fervor that burns out of our souls all affection for sin or for any creature that might lead us from God. Our love should be of the heart and not merely words on the lips, and should show itself chiefly in deeds, that is, works of piety and mercy. This was the character of the love of Christ for us, and our love should conform to that model.

If we love God we will adore Him and serve Him faithfully, discharge our duties to our neighbor and to Holy Church, and seek a closer union with His beloved Son by frequent Communion.

158. As a preparation for Holy Communion we should be fasting from midnight. We must abstain from all food and drink on the morning of our Communion out of reverence for the Blessed Sacrament. It is fitting that no nourish-

ment of the body should precede this spiritual food of the soul.

159. The sick who are in danger of death and who receive the Holy Eucharist by way of Viaticum, are not bound to be fasting. Viaticum is provision for a journey, and Holy Communion, when given as one of the last sacraments, provides the departing soul with the most strengthening food to sustain it in its passage to eternity.

160. In approaching the Holy Table we should be clean in person and dress, and show by our whole exterior the greatest reverence for the Blessed Sacrament. We should appear very modest and humble, because it is God Himself, the Creator of heaven and earth, that we are about to receive. However poor or plain our dress may be it should be neat and clean.

161. The fruits of Holy Communion depend on the condition of our soul and the sentiments of piety we cherish in our hearts. Meditation on the significance of the act we are about to perform, the dignity of Him we are about to receive, and the treasures of grace that he brings to us, will best produce these sentiments in our souls.

162. When the moment of receiving is near we should renew our sorrow for sin, recall the motives of faith and awaken the love of God in

our hearts. When the priest presenting the Sacred Host repeats the words of John the Baptist: "Behold the Lamb of God, behold Him who taketh away the sins of the world" (John i. 29), we should revive our faith in the real presence, and striking our breast in sorrow, say: "Lord I am not worthy that Thou shouldst enter under my roof, but only say the word and my soul shall be healed."

Kneeling at the altar rail the communicant spreads the cloth over his hands, and holding the head erect and firm, reverently receives the Host on his tongue. With hands joined and modest deportment he then retires from the altar and spends some time in meditation and thanksgiving.

163. At least a quarter of an hour should be given to this pious duty.

The acts after Communion given in the prayer-book will be to many a great aid in this devotion.

The few moments that follow Communion should be well spent as they are most precious and rich in graces.

164. After Communion meditate for a few moments on the infinite worth of the guest that has deigned to visit you, and welcome Him with all the fervor of your soul. Adore Him present

in your bosom, and join with the angels and saints in praising His goodness and blessing His holy name.

Beseech Him by the healing contact of His precious blood to cure all your infirmities. Pray for all the graces you need and for the welfare of those near and dear to you. Give your heart entirely to God, and implore the grace of final perseverance.

165. The pious practice of communicating spiritually, that is by desire, whenever one assists at Mass without receiving, is highly recommended.

This ardent desire to receive Communion is often the fruit of a visit to the Blessed Sacrament reserved in the tabernacle of our altars.

166. Lukewarmness and indifference in preparation often greatly lessen the fruits of Holy Communion.

Too frequent Communion made without real piety by those who do not meditate on the great truths of religion, take no pains to correct their faults, and cherish an affection for certain venial sins, may lead to this fatal indifference and spiritual lethargy.

167. The Eucharist is a memorial of the wonderful things of God. "He hath caused his wonderful works to be remembered, He hath

given food to those that fear Him. (Ps. 110. 4.) It is a clear manifestation of His perfections. In the institution of this sacrament Christ shows His supreme love for us by giving us Himself. No greater gift than this can be conceived. In this He also shows the paternal care He has of us. "This is the bread that cometh down from heaven. . If any man eat this bread he shall not die." (John vi. 32.) Sustained by this food we can surely reach the promised land. His wisdom also is shown in this sacrament. He has devised a way in which He can be always among us and yet furnish us with occasion to exercise our faith. His omnipotence is here also displayed in as much as Transubstantiation is one of the greatest miracles of divine power.

What the heart is to the body in sustaining human life, this sacrament is to the mystic body of Christ, that is, the Church, as it is the source of the supernatural life.

41.

THE SACRAMENT OF PENANCE.

168. The sacrament of Penance is that in which sins committed after Baptism are forgiven by the absolution of the priest to those that confess them with sorrow.

The word penance sometimes means the

virtue of repentance by which a man grieves for his sins, renounces them and willingly suffers for them. This virtue of repentance is always required in the forgiveness of sins, and hence it is absolutely necessary for valid absolution in the sacrament of penance.

169. Christ gave to the priests of His Church the power of forgiving sins when He said to His Apostles: "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." (John xx. 22; Trent, Sess. xiv. 2.) St. Peter had the power of forgiving sins. "Repent ye, therefore, and be converted that your sins may be blotted out. (Acts iii. 19.) Christ said to Peter, "I will give to thee the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound also in heaven; and whatsoever thou shalt loose on earth shalt be loosed also in heaven." (Matt. xvi. 19.)

This same power He gave afterwards to all the Apostles. (Matt. xviii. 18.)

The Church has always understood these words of Christ to refer to the power of forgiving sins, as well as to the power of making laws and dispensing in the same.

170. The sacrament of penance is necessary for all who have fallen into mortal sin after

Baptism. (Trent. Sess. vi.) It is the second plank after shipwreck, Baptism being the first.

St. Paul says: "Behold all things are made new. But all things are of God Who hath reconciled us to Himself in Christ, and hath given to us the ministry of reconciliation." (II. Cor. v. 18.) Reconciliation with God can only be effected by the forgiveness of sins.

St. Matthew relates that when Christ said to the man sick of the palsy: "Son, be of good heart; thy sins are forgiven thee," the Scribes murmured at this, and Christ said: "That you may know that the Son of man hath power on earth to forgive sins, I say to this man, arise, take up thy bed and go into thy house. And he arose and went into his house. And the multitude, seeing this, feared and glorified God Who had given such power to man." (Matt. ix. 2-8.)

171. Sins are forgiven by the power of God, exercised through the ministry of the Apostles and their successors, the priests of the Catholic Church. The minister of this sacrament is, therefore, a person in priestly orders, having the faculty of jurisdiction or the care of souls from his bishop.

The power of absolving from sin is inherent in the priestly character; but its valid exercise depends on faculties that can only be granted by a bishop. These faculties can be used only

in favor of those over whom the bishop has given the priest jurisdiction. Any priest can exercise this power in the case of persons dying in the absence of their proper pastor.

42.

A DOUBLE POWER.

172. The power of the priest in regard to sins is a double power. He can remit sins where the necessary dispositions exist, or he may refuse absolution for just cause. He has the power of binding as well as loosing. Hence he can impose the duty of doing penance for sin and determine what satisfaction is to be made. He can defer absolution till the penitent is properly prepared to receive the sacrament worthily, and may prescribe the conditions under which it will be granted. (Trent, Sess. xiv. 8.)

173. The power of the keys is ministerial. The priest is bound to use it, not according to his arbitrary will, but in conformity to the will of God and the laws laid down by Christ. He is not the master but the dispenser of the mysteries of God, and acts in the place of Christ. This power, however, is divine, as its author is divine, and its effects tend to the salvation of souls. The decisions of the tribunal

of penance are ratified in heaven, and blot out the guilt of sin from penitent souls.

When the sacrament of penance cannot be received, the defect can be supplied by perfect contrition and the intention of going to Confession as soon as convenient.

174. The sacrament of penance produces many and salutary effects. It effaces the guilt of sins committed after Baptism; it remits the eternal punishment due to mortal sin and restores sanctifying grace to the soul.

175. The sins confessed together with contrition and satisfaction are the subject-matter of this sacrament.

The pious acts of the penitent coöperate with the absolution of the priest in freeing the soul from the guilt of sin.

The form of the sacrament of penance is the Absolution which must be pronounced by the priest in these words: "I absolve thee from thy sins in the name of the Father and of the Son and of the Holy Ghost."

43.

A JUDICIAL POWER.

176. The priestly power of absolving penitents from their sins is judicial and cannot be properly exercised without a knowledge of the case.

Hence the necessity of confession on the part of the penitent.

The priest must form a judgment of the gravity of the sins confessed, the sorrow of the penitent and the proper penance to impose in each case. As the confessor acts in the name of Christ he is bound to administer the sacraments only to those who, according to the teachings of Christ are worthy to receive them. Without a full manifestation of conscience it is impossible for the confessor to know whether a person has the proper dispositions to profit by the sacrament of penance. The office of the priest is to grant or withhold remission of sin, according to the circumstances of the case and the dispositions of the penitent. These he can know only by confession. The penance imposed should be in proportion to the gravity of the sins, which can be known through the self-accusation alone of the penitent.

177. The office of the confessor is also medicinal. It is his duty to apply to the infirmities of the soul the proper remedies. The medicine that heals the wounds inflicted by sin is sacramental grace, penance and ghostly counsel.

44.

CONFESSION.

178. Confession is the telling of our sins to a priest in order to obtain pardon for them.

“Confess your sins one to another, and pray for one another that you may be saved.” (James v. 16.)

The power of forgiving sins which Christ gave to His Church implies an obligation on the part of the faithful to confess their sins.

Sacramental confession is of divine institution and is necessary for salvation. (Trent: Sess. xiv. Can. 6.)

179. The office of reconciliation which includes the forgiveness of sins is, according to St. Paul, entrusted to the priests. This office they exercise in the sacrament of penance, of which confession is an essential part. Hence sinners are bound to confess all the mortal sins they may have committed after Baptism. It is well that they should confess venial sins also.

No single mortal sin is pardoned unless all are made known and included in the priest's absolution.

180. Apart from its necessity, confession of sins is salutary and useful.

Experience proves that confession is a great relief and consolation to the conscience burdened with sin. It, also, by causing a man to consider the state of his soul, leads him to see his defects and bad habits, teaches him to apply the remedy and avoid the occasions of sin.

Confession is an act of humility which we owe to the justice of God. Nothing tends more strongly to win forgiveness from the person offended than humble and sorrowful confession.

Pastors are much helped in the care and guidance of souls by sincere confession.

The Church by this means exercises a salutary influence over men's conduct. Confessors often effect great good to society by healing strife, reconciling enemies, causing restitution to be made, and by either preventing or repairing scandals. Many are deterred from committing sins by the thought of the shame they will have to endure in confessing them.

45.

EARLY USAGE.

181. The Oriental Churches, some of which originated in the early ages of Christianity, retain the practice of confession. In the Acts of the Apostles we read that some of the first converts who had followed magic arts, "Came

confessing their deeds," and in satisfaction for their sins burnt their books of sorcery. (Acts xix. 18.)

The early Church did not permit sinners to partake of the Eucharist till they had confessed and done penance for their sins. Even public confession was common among the early Christians.

46.

EXAMINATION OF CONSCIENCE.

182. In preparing for confession we should first pray for the grace of a good confession and then examine our conscience carefully so as to know what sins we may be guilty of. As sorrow for sin is absolutely necessary to obtain pardon, we should meditate on the truths of religion and the motives best suited to excite in our hearts a lively contrition.

183. The simplest method of examination of conscience is to recall the different commandments of God and the precepts of the Church and see in what way and how often we may have broken them. It is also useful to recall the seven deadly sins and our predominant passion and bad habits. We should also notice in what way we may have neglected the duties of our

state of life. We must bear in mind that we may fall into sin either by thought, word, deed or omission. Our ruling passion is the chief cause of our sins.

184. We are bound to take prudent measures and ordinary care, without scrupulosity, to discover all our mortal sins before entering the tribunal of penance. In case it is our first confession we must examine our lives since we came to the use of reason. Ordinarily, we are bound to confess only the sins we have committed since our last good confession. Occasionally, following the advice of our confessor, it will be useful or perhaps necessary to make a general confession.

185. To help the memory it will be well to call to mind the places we have frequented, the persons in whose company we were, the things we have done and said, and the manner in which we have passed our time from day to day.

If we cannot tell how often we have committed any sin we should at least be able to say how long the habit lasted, and how often in a day or a week we usually fell into it.

The sins we should most carefully recall to mind in confession are mortal sins and habitual venial sins, as a sin in itself venial may become mortal by repetition, as in matters of justice, where thefts of small sums may by repetition

become grave. Acts of faith, hope, charity and contrition should be made immediately before confession.

47.

DANGER OF DELAY.

186. If we ever have the misfortune to fall into mortal sin we should immediately have recourse to the sacrament of penance. Most dangerous is the state of unhappy sinners who either delay or refuse to do so. Bitter are the regrets and keen the remorse that await them at the hour of death, perhaps, to be their portion for all eternity.

“If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all iniquity.” (I. John i. 9.)

187. A worthy reception of the sacrament of penance revives the merit of good works forfeited by sin, replaces us in the way of salvation, and confers on us actual graces enabling us to lead lives of virtue. We should thank God for the mercy He displays in this sacrament of reconciliation by which we are freed from sin and the terrors of a guilty conscience.

In confession we must be careful not to reveal the sins of others or the names of accomplices. It would be a sin against fraternal charity to do so without necessity.

48.

QUALITIES OF CONFESSION.

188. Our confession should be humble, sincere, simple and entire. "An humble and contrite heart, O God, Thou wilt not despise." (Ps. l. 19.) The publican in the Gospel who humbly confessed his sins in the temple, went down to his house justified.

It must be sincere ; that is, a truthful declaration of our sins, without seeking to lessen their gravity or diminish our guilt by vain excuses.

It must be simple ; that is, we should exclude from our confession matters that have no bearing on the state of our souls.

It must be full and entire ; that is, we must confess all the mortal sins that we can remember. To conceal a single mortal sin in confession makes it bad, and the reception of absolution sacrilegious. Knowingly to hold back a mortal sin in confession is a most grievous sin, because it is the same as telling a lie to the Holy Ghost. (Acts v.) A bad confession is a profanation of the sacrament of Penance, an insult to God, and a perversion of a most merciful institution, so that what was intended to be a salutary remedy becomes a deadly poison.

189. To overcome our natural shame to reveal

our sins to another, we should reflect that it is less painful to confess our sins to a priest bound to secrecy by the most solemn obligations, than to suffer the stings of conscience all our lives, die a miserable death, and be put to open shame before the whole world on the day of judgment.

190. If we have, through mere forgetfulness, omitted a mortal sin in the tribunal of penance, that does not make our confession bad. Although we are obliged to mention it in our next confession, we need not abstain from Holy Communion on that account.

191. If, knowing that we have not true sorrow for our sins, we receive absolution from the priest, we commit a sacrilege.

If we have only venial sins to confess and have not sorrow for any one of them, thinking we have it, our confession is of no avail. As we may be in doubt about our sorrow for venial sins, it is well to confess some grievous sin of our past life, in case we have been guilty of any, so as to avoid receiving absolution in vain.

49.

THE SEAL OF SECRECY.

192. The secrecy of the confessional is the most sacred and inviolable known to man. It is called the seal of secrecy because all sins

known through the confessional are placed, as it were, under an inviolable seal.

The confessor is bound by all laws, human and divine, and under the severest penalties, to guard the secrets of the confessional, even at the risk of his life. History records cases of martyrdom in defence of the secrecy of confession, such as that of St. John Nepomucen, but no case of direct violation of this sacred seal. From this fact it is evident that a special Providence watches over the secrecy of the tribunal of penance.

This obligation of secrecy is equally binding on all who in any way come to a knowledge of sins through the confessional; as, for instance, by acting as an interpreter, or overhearing what is said by the penitent to the priest.

193. Although this strict secrecy is not imposed on the penitent, he is advised that it is rash and often the occasion of sin or injury to religion, to reveal to others what has been confessed to the priest, or to speak of the questions asked, the advice given or the penance enjoined.

50.**THE MANNER OF CONFESSION.**

194. At confession we must first ask the priest's blessing, and, after saying the confiteor, accuse ourselves of our sins and beg forgiveness for them. We should take to heart the advice and admonition of the priest, accept the penance he imposes, and renew our sorrow when he gives us absolution. Making the sign of the cross the penitent says: "Bless me, father, for I have sinned." The priest gives his blessing, saying: "May the Lord be in thy heart and on thy lips, that thou mayest truly and fully confess all thy sins."

The penitent then tells how long it was since his last confession, whether he performed his penance or not, and if he was allowed to go to Communion.

He then confesses all the sins that his conscience accuses him of and makes known the number as far as he can.

195. If absolution was refused at his last confession and he is now confessing to another priest, he must go back over the whole period since he was absolved. If he is confessing to the same priest this may not be necessary. The

judgment and advice of the confessor will determine that point.

The penitent concludes his confession with the following words : " For these and all the sins I do not now remember I am heartily sorry, and resolve to sin no more. I humbly ask pardon of God, and penance and absolution from you, my ghostly father."

51.

ABSOLUTION.

196. Absolution is the grant of pardon pronounced by the priest as the minister of God in the sacrament of penance. It must be expressed in words, and is valid only when pronounced over a penitent who is in the presence of the priest. The formula of absolution according to the Roman Ritual, is ; " May our Saviour, Jesus Christ, absolve thee ; and I by His authority absolve thee, as far as I have the power and you the need, from every bond of excommunication or interdict : then, I absolve thee from thy sins, in the name of the Father and of the Son and of the Holy Ghost."

197. Absolution is a judicial act by which sin is actually forgiven by the priest, and not merely a declaration of the forgiveness that

God grants to all repentant sinners. (Trent, Sess. xiv. 6.)

This judicial act can be validly performed by a priest only in favor of those who are made subject to his jurisdiction by the authority of the bishop. Certain very grave sins are reserved to the Pope or to the bishop, and no priest can absolve from these without special faculties. This reservation does not hold, however, if the penitent is at the point of death.

198. After confession we should thank God for His great mercy in forgiving our sins and perform the penance enjoined. This penance is usually prayer, almsdeeds or other good works prescribed by the priest as satisfaction for our sins. To neglect to perform this penance is a sin. The gravity of this sin depends on the gravity of the sins confessed and the nature of the penance imposed.

52.

CONTRITION.

199. Contrition is a hatred of sin and a hearty sorrow for having offended God, together with a firm purpose of sinning no more.

The word contrite means bruised or broken, hence a contrite heart means a heart broken with sorrow.

Contrition, to be of any effect, must be of the heart, a sincere grief of the soul for having yielded to sin. We must detest sin as the greatest evil, renounce it and withdraw our affections from it.

200. Contrition is the most essential part of Penance, the chief element of true repentance, and nothing else can supply its place. It is the necessary condition of valid absolution, because without it no sin is pardoned. "If you do not do penance you will all likewise perish." (Luke xiii. 3.)

It implies a change of heart, by which we turn from the sinful use of creatures to the love and service of God. Without this change of heart there can be no true reconciliation between the sinner and God, and hence no real forgiveness of sin. (Trent, Sess. xiv. 1.)

201. Perfect contrition is that sorrow for sin which is inspired by the pure love of God, Who on account of His infinite goodness is most worthy of our love. It is the fruit of the virtue of charity which is the most perfect motive of sorrow for sin. "If any man love Me, My Father will love him." (John xiv. 23.)

Sorrow arising from less perfect motives is called attrition.

202. Attrition is that sorrow for sin that is

produced by thinking of the malice of sin in itself, the loss of heaven incurred thereby, and the pains of hell which is its proper punishment.

Attrition suffices for valid absolution, because the grace of the sacrament of Penance supplements the imperfect motives of the sorrow.

Sorrow, to be efficacious, must spring from some supernatural motive; that is, it must be something more than the natural grief we feel for the loss of goods or character, and must be the fruit of motives supplied by faith.

203. This sorrow, whether it be contrition or attrition must be internal, universal and sovereign; that is, it must be of the heart, extend to all our mortal sins, and surpass that arising from any other cause whatever.

We should grieve more for having offended God than for any other evil that could befall us.

204. A firm purpose of amendment is a strong resolve to sin no more, and must have the same qualities as contrition. It must, besides, be effective; that is, it should tend to a real reformation of life, and lead us to avoid sin and its dangerous occasions: "He that loveth danger shall perish in it." (Ecclus. iii. 27.) We see the need of amending our lives from the words of our Lord addressed to the sinful woman: "Go and sin no more" (John viii. 11), and to

the infirm man whom He healed on the Sabbath : "Behold, thou art made whole. Sin no more, lest some worse thing happen to thee." (John v. 14.)

The surest sign of sorrow for sin is a sincere intention of amendment. Those who always relapse into the same grievous sins have reason to fear that their hearts were not truly converted, and that their confessions were bad.

53.

MOTIVES OF SORROW FOR SIN.

205. Effective motives of sorrow will be found in the fear of hell, the loss of heaven, the wickedness of sin, the ingratitude of offending so good a God, and the injury done to the majesty of the Creator and Lord of all things.

Hell is a place or state of endless suffering in which the souls of the damned are punished, in company with the devils, by the pain of loss and the pain of sense or of fire.

The loss of heaven includes the loss of the beatific vision which was destined to be the supreme happiness of the soul. The pain of this loss is the keenest anguish the soul is capable of suffering, and is intensified by the thought that it is the result of one's own fault and is irreparable and eternal.

Ingratitude for favors received is the most shameful sentiment of the human heart. The favors we have received from God are of the highest order. He has created us rational beings capable of supreme happiness. He has redeemed us after we had lost our right to that happiness by sin. By His graces He preserves us day by day from falling into hell, and keeps us in the way of salvation that leads to heaven.

206. By sin we insult the holiness of God, outrage His goodness, offend His majesty and make a mockery of Him by preferring to Him our own self-will, evil desires and vile pleasures. The Son of God died for our sake, and we crucify Him again whenever we commit sin.

By sin we renew the cause of the crucifixion of our Lord and Saviour Jesus Christ, and, as far as we are concerned, undo the work of redemption which He so painfully wrought on the cross. By sin we give the victory to Satan, the great foe of Christ, and place ourselves once more in the power of the devil.

The thought of having offended God, Who is infinitely good and perfect in Himself and most deserving of our love, is the most excellent motive for contrition. Sorrow, thus arising from the love of God alone, is perfect contrition and procures forgiveness for us even before we

go to confession, or in case it is impossible for us to receive the sacrament of Penance.

54.

SATISFACTION.

207. Satisfaction is the acceptance of the penance imposed by the priest in atonement for the injury done to God by sin, and because of the temporal punishment due to sin after the guilt is remitted. We must also repair any injury done to our neighbor in goods or character.

This satisfaction should be made as soon as convenient after confession.

208. It is not necessary that the satisfaction should be actually made before absolution is given. A sincere intention of making reparation is what is required for the validity of the sacrament. If the penance is, by wilful neglect, not performed or restitution unduly delayed, a new sin is committed.

That the priest has the power of imposing penance under pain of sin, is evident from the power of binding as well as loosing granted by Christ to the ministers of the sacrament of penance. (Matt. xviii. 18.)

209. The penance enjoined by the priest, consists, usually, of prayers, almsdeeds, fasting and other good works. In cases of injustice the obligation of making restitution is clearly ex

plained and rigorously enforced by the confessor. Satisfaction is also due to our neighbor in case we have wrongfully injured his good name or detracted from his honor.

210. Although Christ has fully satisfied for all sin, it is, nevertheless, His will that we should join with Him in doing something to satisfy the justice of God. The fruits of redemption are applied to our souls only in case we comply with the conditions laid down, and, of our own free will, coöperate in the work of satisfaction. Whatever we do to satisfy for our sins derives its merit solely from the satisfaction wrought by Christ. (Trent, Sess. xiv. 8.)

211. We cannot of our own accord change the penance enjoined on us in confession. Self-imposed penances, or afflictions patiently borne help to satisfy for our sins. The penance enjoined in confession is, however, more efficacious in this respect, because, being a part of the sacrament of Penance, it is sanctified and made more fruitful by the grace of the sacrament, and has a much greater value in the sight of God.

The penance imposed by the priest will not always fully satisfy for our sins, and should be supplemented by voluntary mortification and by gaining indulgences. Any defect in discharging in this world the temporal penalty due to sin, will be supplied in purgatory.

55.**TEMPORAL PENALTY.**

212. The eternal penalty for sin is always remitted with the guilt, but there often remains a temporal penalty to be expiated in this world or in purgatory. (Trent, Sess. xiv. 12.)

Moses and Aaron, although pardoned by God for their faults, were not allowed to enter the promised land as a punishment for their distrust in the Lord when, in Kadesh, he commanded them to draw water from the rock. (Num. xx. 12.)

David, although assured of forgiveness through the prophet Nathan, was punished by the death of his son. "Because you have caused the enemies of God to blaspheme, the child that is born unto thee shall surely die." (II. Kings xii. 14.)

Adam, although promised a Redeemer, was not exempt from temporal pains and penalties. "Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life." (Gen. iii. 17.)

These penalties are intended to teach us the heinousness of sin, and to help us to bridle our passions and make us more vigilant in resisting temptations. (Trent, Sess. xiv. 8.)

56.**INDULGENCES.**

213. An indulgence is the relaxation of the temporal punishment due to sin after the guilt and eternal penalty are remitted. An indulgence can be granted only by ecclesiastical authority. It is a special application of the superabundant merits of Christ and the saints which are laid up in the Church as a treasure. The Church is the guardian and dispenser of this treasure of satisfaction, and draws therefrom, from time to time, as the interests of religion and the good of souls require.

The Church has the power of granting indulgences, and these are useful aids to the faithful in the work of saving their souls. (Trent, Sess. xxv.)

214. As the merits of Christ are infinite, they can never be exhausted.

The saints, by their good works, sufferings and prayers, have more than satisfied for their faults, and their superabundant merits are not lost, but held in reserve for the good of others. The infinite goodness of God will not permit these generous satisfactions to be made in vain or be void of effect.

215. This power of granting indulgences is

included in the power of binding and loosing given to the Church by Christ. (Matt. xviii. 18.) According to the principle that the less is included in the greater, the power to release from eternal pains includes that of remitting temporal punishment. The power to admit to the kingdom of heaven, which is called the power of the keys, includes the power to remove obstacles that would exclude from heaven. Sins not fully atoned for, would be such an obstacle, and the defect of satisfaction may be supplied by gaining an indulgence.

The Corinthian sinner was at first condemned by St. Paul and excluded from the communion of the Church. Afterwards the Apostle relieved him from this censure, and restored him to the bosom of the Church. This was a true grant of an indulgence. (I. Cor. v. 4, and II. Cor. ii. 6.) At first the incestuous man was delivered to the kingdom of Satan to be punished unto repentance ; but when, by suffering and sorrow, he had partly atoned for his sin, the rest of the penalty was remitted.

216. We know from Eusebius that it was the constant practice of the Church from the beginning to grant indulgences.

At the request of the martyrs who were held in prison, the bishops often relaxed the rigor of the canonical penances in favor of those who,

having once fallen from the faith, repented of their sin and sought peace with the Church. (St. Cyprian, x. Epistle.)

217. The Church's power of granting indulgences is exercised by the Pope for the whole world, and by bishops for their own dioceses. Bishops, however, have power to grant only partial indulgences.

If that which in strict justice might be demanded, is in mercy remitted, the favor is called an indulgence.

A plenary indulgence remits the entire debt of temporal punishment due to sin.

A partial indulgence remits only a part of the temporal debt due on account of sin.

Partial indulgences are granted in terms of the old canonical penances.

Thus an indulgence of seven years means the remission of as much of the temporal punishment due to sin, as would be atoned for by seven years' canonical penance.

57.

CONDITIONS OF INDULGENCE.

218. Indulgences are granted only for good cause and on certain conditions. To gain a plenary indulgence one must go to Confession so as to be in a state of grace, receive Holy Com-

munion, and perform the good works prescribed by the Pope in granting the indulgence. Hence one must be sincerely sorry for all his sins, both mortal and venial, and have no affection even for any venial sin. Forgiveness of the guilt of sin must precede remission of the penalty. While the soul is under sentence of eternal death it cannot be released from the temporal penalty due to sin. As sincere repentance and a firm resolution of amendment are necessary for the pardon of sin, so also are they necessary for gaining an indulgence whether plenary or partial. Some partial indulgences may be gained without receiving the Holy Eucharist, provided the other conditions are fulfilled.

219. In addition to Confession and Communion the good works usually prescribed as a condition of gaining a plenary indulgence are alms-deeds, donations for pious purposes, fasting, visiting some church and prayer for the intention of the Holy Father. We must have the intention of gaining an indulgence while performing these good works, and at least the last must be performed in a state of grace. The intention of the Pope above mentioned is that we should pray for the spread of the Catholic faith, the prosperity of the Church, the conversion of sinners, and peace among Christian nations.

220. A Jubilee is a plenary indulgence which

the Pope grants to the whole Church every twenty-fifth year or on extraordinary occasions. Confessors, during a Jubilee, have special faculties to absolve in certain reserved cases.

The Church grants indulgences because they tend to lead us to live holy lives, and to enable us to satisfy divine justice.

58.

UTILITY OF INDULGENCES.

221. Indulgences are useful to the faithful, inasmuch as they lessen or entirely remove the debt of temporal punishment, lead them to use the sacramental sources of divine grace, and awaken religious fervor by visiting churches and other holy places. They also teach us the value of the communion of saints, by which the defects of some are supplied by the superabundant merits of others. They lead to works of charity and piety to the great profit of the poor and the advancement of religion. As they are granted to the truly penitent alone, they encourage men to detest sin, reform their lives and practise virtue.

Indulgences are also profitable to the souls in purgatory. Pius VI. taught this in condemning the Forty-Second Proposition of the Synod of Pistoia.

The souls of the departed do not profit by indulgences by way of absolution as do the souls of the faithful on earth, but by way of suffrage, because departed souls are no longer within the jurisdiction of the Church. By this we understand that by the authority of the Church our suffrages, that is, indulgences, penitential works and their fruits, are offered to God in behalf of the souls suffering in purgatory, and we are assured that He will accept them.

222. An indulgence is not a pardon of sin, past, present or future. An indulgence can take effect only after the sinner is restored to grace by the sacrament of Penance or by perfect contrition. Forgiveness of sin must prepare the way for gaining an indulgence. It ought to be unnecessary to state that an indulgence is not a license to commit sin, and yet this has been falsely asserted by anti-Catholics, and is widely believed in non-Catholic communities. The error seems to have originated in a pleasantry told about Tetzels and related by Seckendorf. Some excuse for this misconception is found in the ease with which dispensations from the laws of the Church, may be confounded with indulgences. A dispensation granted by proper authority in matters of ecclesiastical law makes that sinless which otherwise would be sinful. A dispensation from the law of fasting or in certain

impediments to marriage, created not by natural or divine law, but by the law of the Church would be a good example.

59.

HOLY ORDERS.

223. Holy Orders is a sacrament by which the clergy are ordained as ministers of God, and given power and grace to perform their sacred duties. The distinction between the clergy and the laity is of divine origin. The clergy are, by the institution of Christ, endowed with certain powers in the spiritual order not conceded to the laity. A cleric is, as the name implies, one who is set apart for the exclusive service of the Church, has the Lord for his inheritance. The priests and levites of the Old Law were types of the Christian clergy. Priests are called to their sacred office by Christ, and receive their powers from Him. "I have chosen you," says Christ to His Apostles. (John xv. 16.) The Church acting in the name of Christ, elects and calls to sacred orders those that are inwardly moved thereto by divine grace and are fitted to discharge the functions of the sacred ministry.

224. The clergy are ordained by a solemn rite performed by the Church in accordance with the will of Christ.

This rite consists chiefly in the imposition of the hands of the bishop, who alone has the power to confer Holy Orders. "Those (elected to be deacons) they set before the Apostles and they praying imposed hands on them." (Acts vi. 6.)

"Do not neglect the grace which is in thee, which was given to thee by prophecy with imposition of the hands of the clergy." (I. Tim. iv. 14.)

"I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands." (II. Tim. i. 6.)

What here is meant is the sacerdotal grace which through St. Paul was given to Timothy.

225. The imposition of the hands of the bishop and clergy, and the touching of the sacred vessels constitute the matter of this sacrament. The form consists of the words of consecration pronounced by the bishop in the ceremony of ordination, while imposing hands or delivering the sacred emblem peculiar to each grade.

The sacrament of Holy Order gives to the priest the power of consecration in the sacrifice of the Mass, the power of forgiving sins in the sacrament of Penance, the right to preach the gospel and teach the doctrines of the Church with authority, and the power to administer several of the sacraments. The faithful honor

priests as the ministers of Jesus Christ and their fathers in the spiritual order.

60.

THE HIERARCHY.

226. The clergy are not all of the same rank. They are divided into several grades or orders, the lower subordinate to the higher, and each having its own distinctive power and function. These grades are seven : that of porter, reader, exorcist, acolyte, sub-deacon, deacon and priest. The first four are called minor orders, the last three, major or Holy Orders.

The minor orders do not require a vow of perpetual service to the Church, and admit only to the inferior offices of the sacred ministry.

The major orders bind the recipient to a total and perpetual dedication to the service of the Church. Those who are in major orders perform the more sacred functions of the ministry, such as administering the sacraments. There is only one sacrament of Holy Order. The grades are called degrees, because they lead, step by step, to the highest ecclesiastical grade which is the priesthood. Hence the hierarchy consists of inferior ministers, priests and bishops. (Trent, Sess. xxiii. 6.)

227. This hierarchy is of two kinds, that of orders and that of jurisdiction. The priesthood

admits of two degrees of dignity, that of priest and that of bishop. Priests are superior to deacons, and bishops are superior to priests. Bishops alone have the power of confirming the faithful and of ordaining priests. Jurisdiction also comes from them.

There is a hierarchy of jurisdiction consisting of the Pope, cardinals, primates, archbishops, and bishops. The office of cardinal is to assist the Pope by counsel and labors, and to elect a new Pope when the See of Peter becomes vacant.

228. Christ ordained his Apostles priests when, after changing bread and wine into His body and blood, at the Last Supper, He said to them, "Do this for a commemoration of me." (Luke xxii. 19.)

The sacrament of Holy Order confers the permanent character of the diaconate or of the priesthood which can never be lost. It also gives power and grace to perform worthily the sacred functions of the Christian ministry. "I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands." (II. Tim. i. 6.)

229. For the legitimate exercise of his sacred ministry the priest requires, for the most part, not only the powers given him in Holy Orders, but the power of jurisdiction, which is given him

by his bishop when he assigns him to a mission. The powers of the priesthood are inherent in the sacerdotal character and cannot be forfeited; while jurisdiction can be withdrawn for good cause.

61.

SIGNS OF A VOCATION.

230. The conditions required for advancement to Holy Orders are, a divine call or vocation, freedom from certain impediments, a state of grace, a virtuous life, and sufficient knowledge and theological learning.

There are signs by which a person may know whether he has a divine vocation. These are a virtuous life, an inclination to the ecclesiastical state, the intention of serving God in that state, and the advice and approbation of his confessor. He who takes orders without the necessary qualifications is guilty of sin, and exposes his eternal salvation to great danger. Parents are guilty of a great sin, if through worldly motives they induce their sons to become priests without a vocation, or if they prevent their children from following a religious vocation. A vocation to this holy state shows itself by genuine piety, a great love of Christ and his Church, solid virtue, control of the passions, intellectual ability and love of learning, and an ardent desire to devote one's whole life to the saving of souls.

231. The respect which we owe to priests is due them because they are the ministers of Jesus Christ, through whom we must be saved. For men are not saved without the sacraments, and the sacraments are administered by the hands of priests. Hence, it is necessary to respect their person as well as their reputation. "Touch not my anointed," saith the Lord. (I. Par. xvi. 22.)

Special respect is due to the Sovereign Pontiff, because he is the head of the Church, the vicar on earth of Jesus Christ, and the common pastor of all the faithful; to the bishop who is the pastor of the diocese to which we belong; and to the pastor of our parish who has the care of our souls, and to all other priests who administer to our wants in the spiritual order.

The priest of the New Law has received the most sublime vocation and the most exalted mission. His ordination confers on him the most august office that man can exercise.

62.

MATRIMONY.

232. Matrimony is a sacrament which sanctifies the conjugal union of a man and woman as husband and wife, and confers upon them the graces needed in the married state. (Matt. xix. 6.)

Under the Christian law matrimony is a sacrament. St. Paul compares it to the union between

Christ and the Church, and says : " This is a great sacrament ; but I speak in Christ and in the Church." (Ephes. v. 32.)

In the sacrament of Matrimony, the contract of marriage is made sacred, and the graces needed in the married state conferred. By these graces the married pair are aided in doing their duties towards each other and towards their children. A cordial union and a peaceful family are the blessings of this sacrament.

The natural affection of love is sanctified, fortified, and perpetuated, and thus true conjugal happiness is secured.

233. Marriage is a contract of one man with one woman, by which they mutually bind themselves to live together as husband and wife in lawful wedlock till death comes to either.

Considered as a contract, marriage is as old as the human race, and is in its very nature indissoluble.

The Church alone has the right to make laws concerning the sacrament of Matrimony. As far as it is a civil contract the State has the right to regulate its civil effects.

God is the author of matrimony. In the beginning He created Adam and Eve, male and female, so that by their union they might propagate the human race. " God created man in his own image and likeness ; male and female He created

them. And God blessed them, saying : Increase and multiply, and fill the earth." (Gen. i. 27.)

234. Matrimony is a true sacrament, because it has the three things necessary to make it such.

The visible or outward sign of this sacrament is the mutual consent of the parties, expressed by words or other signs, in accordance with the requirements of the Church.

The substance of the contract lies in the mutual surrender of the parties to each other, and the form consists of the words and signs by which they take each other for life as husband and wife.

The words of St. Paul indicate that, in the Church of Christ, marriage is not only a sign of the union and love which is required of the married pair, but also that it is modeled on the union between Christ and His Church.

235. The graces conferred by the sacrament of Matrimony are those that aid the married couple to discharge well the duties of their state of life. The chief duties of the married couple are :

1. To love, cherish, and help each other, to yield to each other's wishes, and to bear with good temper each other's defects.

2. To bring up their children in the love and fear of God, and to provide for the welfare of both their souls and their bodies.

3. To be faithful to their marriage vows, and

to preserve inviolate the purity of the holy state of wedlock.

236. Those who intend to enter this state should pray to God for prudence in making choice of a companion for life. Character and virtue should be regarded, rather than wealth or beauty.

Their intention should be pure and in harmony with the will of God. Their motives should not be merely worldly, or the gratification of the sensual appetite.

237. A Catholic should never marry a non-Catholic. The wisdom of the Church condemns such marriages as fatal to the intimate union of hearts and minds so essential to happiness in the married state, and as dangerous to the faith of the Catholic husband or wife, and that of the children.

They who contract marriage in the state of mortal sin are guilty of a sacrilege, by profaning so great a sacrament, and, instead of a blessing, they receive censure and need not expect happiness in the married state.

To receive worthily the sacrament of marriage they should make a good confession, and earnestly beseech God to grant them a pure intention, and direct them in the choice they are making.

A good confession is required, because marriage is a sacrament of the living, and should, therefore, be received in the state of grace.

238. Marriage should be contracted in the presence of one's own pastor or his delegate, and before two witnesses. The laws of the State, where not contrary to the laws of the Church, should be observed in the interest of legality and the civic rights of the offspring.

Those who are about to marry are to pray that they may enter the married state with the view of accomplishing God's will, and of fulfilling the lawful ends of marriage. They are also to pray that God may direct them in their choice, since their happiness in this life, as well as their eternal happiness, depends, in a great measure, upon that choice.

There are three objects which persons about to marry may lawfully propose to themselves, viz., mutual help and the solace of human love, the bringing up of children in the fear and love of God, and the avoidance of temptations arising from the sexual impulses.

239. Before entering the married state a person should seriously consider whether he may not have a call to the religious state, and have recourse to prayer and the advice of his spiritual director for light to guide him in choosing a state of life.

Those may be said to act thoughtlessly who do not consider seriously whether it is God's will that they should enter the married state, and who, in the choice of a partner for life, give heed neither to the will of God, nor to the advice of their parents, nor their own salvation.

240. According to reason and religion, children should consult their parents on their intended marriages, and be advised by them; they should also give timely notice to their pastor.

This is due to parents on account of the respect and obedience which by the law of nature children owe to them, and the honor which is due them by the express law of God; and because experience shows that marriages made against the will of parents, for the most part, prove unhappy.

As this is a matter of the greatest importance and the gravest consequences, the advice of one's pastor should be especially sought for and religiously observed.

241. It is not lawful for parents to force their children to marry against their will, nor can they, without a just cause, hinder them from marrying. Children are not bound to yield to the wishes of their parents, when they unjustly and unreasonably refuse their consent.

Due notice should be given to the priest so

that the bans may be published and other preparations made, and forbidden times avoided.

Many marriages prove unhappy, because they are made from unworthy motives, or with guilty consciences, and hence, are not blessed by God.

Among the more common unworthy motives may be mentioned unholy ambition, love of riches, and the mere gratification of the animal passions.

The solemnization of marriage is forbidden during Lent and Advent.

242. Unfaithfulness to the marriage vows, especially the crime of adultery, is a most grievous sin, and destructive of happiness in the married state. It violates the sacred rights of the husband or wife, destroys domestic peace, and may lead to the grossest injustice in bringing spurious offspring into the family.

243. There are certain impediments that render marriage either unlawful or invalid. The chief of these are, difference in religion, consanguinity or blood relationship, affinity by marriage and spiritual affinity.

First, second, and third cousins are within the degrees of kindred within which marriage is forbidden by the Church.

Betrothal, or a formal and mutual promise of marriage, if not dissolved by mutual consent or

for just cause, renders marriage with a third party illicit, though not invalid. Affinity to the fourth degree, and in the first degree arising from espousals, invalidates marriage. Spiritual affinity, arising from standing sponsor in baptism, is also an impediment invalidating marriage.

It is the Church that has established these impediments, and she can, for good and sufficient cause, remove them in certain cases by way of dispensation.

There are certain impediments to marriage, arising from the natural law, which cannot be removed by the Church, such as the relationship of mother and son.

Marriage of Catholics with Jews or other unbaptized persons is null and void, if attempted without due dispensation of the Church authorities.

The confessor or spiritual director should be informed in advance, so as to enable him to give suitable instruction in the matter.

244. In courtship and the meetings that usually precede marriage, the laws of chastity, the dictates of modesty, and the rules of propriety should be strictly observed.

No indecent familiarities, nor words or conduct likely to suggest sinful thoughts should be allowed.

The sacrament of Matrimony should be re-

ceived in a state of grace ; hence confession and Communion should precede the marriage ceremony. To be married in a state of mortal sin is a sacrilege. When possible, all marriages should take place at Mass, with the nuptial benediction prescribed in the Missal.

Sobriety, decorum, and becoming gravity should characterize the wedding festivities.

The husband is the head of the family, and to him chiefly belongs domestic authority.

“Husbands love your wives, as Christ also loved the Church, and delivered himself up for it. So also ought men to love their wives as their own bodies.” (Ephes. v. 25.)

The wife owes love and obedience to the husband, but being his helpmate and not his slave, she shares in his home, his goods, his rights and honors.

“Let women be subject to their husbands, as to the Lord, because the husband is the head of the wife, as Christ is the head of the Church.” (Ephes. v. 22.)

245. Divorce, except in the limited form of separate habitation, is neither lawful nor valid in the Catholic Church. Civil divorce affects the legal rights of the parties, but does not dissolve the bond of wedlock so as to allow either party to marry again.

The bond or tie of marriage cannot be broken

except by the death of the husband or of the wife. (Matt. xix. ; Rom. vii. ; I. Cor. vii.)

To show that the bond of marriage cannot be broken, our Lord says: "What therefore God hath joined together, let not man put asunder." (Matt. xix. 6.)

St. Paul says: "For the woman that hath a husband, whilst her husband liveth, is bound to the law; but if her husband be dead, she is loosed from the law of her husband" (Rom. vii. 2); and again, he says: "Not I, but the Lord commandeth that the wife depart not from her husband; and if she depart, that she remain unmarried; and let not the husband put away his wife." (I. Cor. vii. 10, 11.)

63.

EXTREME UNCTION.

246. Extreme Unction is the Sacrament which fortifies with grace those who are in danger of death by sickness. It tends to enable them to die a happy death, and sometimes restores them to health. It is called Extreme Unction because it is the last unction administered.

In administering this sacrament the priest anoints the sick person with olive oil blessed by the bishop, and prays over him. The parts anointed are the organs of the senses, such as

the eyes, the hands, etc., which are the chief instruments of sin.

247. The prayer or form of this sacrament is as follows :

“By this holy unction and through His most tender mercy, may the Lord forgive thee whatever sins thou hast committed by seeing (hearing etc.)” The full form with its proper termination is repeated for each of the senses. In case of urgent necessity, the form is said but once.

248. This sacrament was instituted by Christ and promulgated by St. James. “Is any one sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.” (James v. 14.)

When the Apostles were sent forth, two and two, by our Lord, they anointed the sick. “And going forth they preached that men should do penance: and they cast out many devils, and anointing with oil many that were sick, they healed them.” (Mark vi. 12, 13.)

249. Christ alone could have given to this anointing the supernatural power indicated in these passages of scripture; therefore, Christ

is the author of this sacrament. (Trent, Sess. xiv. 1.)

The priest is the minister of this sacrament. Not every priest, however, but only one's proper pastor, has the right to administer Extreme Unction.

64.

EFFECTS OF EXTREME UNCTION.

250. Extreme Unction is the supplement of the sacrament of Penance, hence it cleanses the soul of the dying from venial sins. Through it are forgiven even mortal sins, when the sick person is no longer able to make a confession, provided he has the same sorrow for his sins, which suffices in the sacrament of Penance. It also frees the soul from the remains of sin, that is, from some of the temporal punishment due to sin, and from the tendency to evil and the weakness of the will, which are the effects of sin. "If he be in sins," says St. James, "they shall be forgiven him." All Catholics that have come to the use of reason should receive Extreme Unction when in danger of death by sickness.

251. Extreme Unction gives strength and comfort to the dying. It fortifies them against the attacks of the devil, which are specially

severe at the hour of death. It gives them patience to endure the pains of their last illness in a penitential spirit, and makes them resigned to die if it is the will of God. By awaking confidence in the mercy of God, this sacrament wonderfully consoles and comforts the sick, and gives them that serenity of mind and peace of conscience that are enjoyed by those who die a happy death. It sometimes assuages pain and even restores to health when the greater spiritual good of the patient will be thus promoted.

252. Those only who are in danger of death by sickness receive Extreme Unction. Those who expose themselves to death in battle or otherwise, and such as are condemned to death by the civil authorities, are not subjects of this sacrament.

It is not necessary or advisable to defer this sacrament till the person is actually dying. If the ailment is such as sometimes results in death, the patient should be anointed. It is very foolish to defer this sacrament through vain fears that it will hasten death, as the contrary often happens.

This sacrament may be repeated even in the same sickness, in case of partial recovery and relapse into real danger.

253. The priest should be called in to ad-

minister Extreme Unction while the patient is yet in his senses and conscious of what is being done. Those who have charge of the sick and especially the relatives of those in danger of death by sickness, commit a grievous sin if they fail to call in the priest in time, and if, through their fault, the patient dies without the last sacraments.

254. We should prepare for Extreme Unction by a good confession, because in danger of death the reception of the sacrament of Penance is of divine precept. In receiving the last sacrament we should be truly sorry for our sins, and resigned to the will of God. If the person is speechless, he should be helped to make an act of perfect contrition in his heart. He should unite mentally in the prayers of the Church while the sacrament is being administered by the priest.

255. In the chamber of the sick person who is about to receive Extreme Unction, there should be prepared a table covered with a white cloth, having upon it a crucifix, two lighted candles, holy water, and a little raw cotton for wiping away the oil. As Viaticum is usually given at the same time, a glass of water and a spoon will be useful to the priest in disposing of the purifications.

65.

DEATH.

256. Death is the end of our life on earth and the door by which we enter eternity. It consists in the dissolution of the union of the soul with the body. The soul having departed from the body, the latter is dead. "It is decreed for all men once to die, and after death, the judgment." (Heb. ix. 27.) Death is one of the penalties of original sin inflicted on the whole human race. "Because thou hast eaten of the tree of which I commanded thee not to eat, in the sweat of thy face thou shalt eat bread till thou return into the ground out of which thou wast taken; for dust thou art, and unto dust thou shalt return." (Gen. iii. 19.)

"By one man sin entered into this world, and by sin death, and so death passed upon all men." (Rom. v. 12.)

257. The moment of death is of supreme importance, as the eternal fate of the soul depends on the state in which it passes from this world into the next. Those who die in the state of grace are saved, those who die in mortal sin are lost. The state of the soul at the hour of death is generally the result of the good or bad life the person has led. Those who lead virtu-

ous lives generally die a good death ; those who lead wicked lives generally fail to profit by the grace of God at the hour of death. To be prepared for death is, therefore, man's chief duty. As the time of death is uncertain, prudence dictates that we should be always prepared to meet the judgment that follows death. "Be prepared because at what hour you think not, the Son of man will come." (Luke xii. 40.)

Death is decisive of our fate for all eternity. We can die only once. If we die a bad death the evil can never be repaired.

Those who lead virtuous lives need not fear death. Christ has conquered death and made it the passage to eternal felicity.

The death of the just is peaceful and happy, because for them it is the end of their trials, the close of their labors, the threshold of heaven.

66. .

THE PARTICULAR JUDGMENT.

258. Immediately after death, departed souls have to appear before the judgment seat of God and there receive sentence of approval or condemnation according to their deeds, good or evil, done in the flesh ; and no time for repentance will exist for the wicked, by which they might be saved. (II. Cor. v. 10.) "After death, the judgment." (Heb. ix. 27.)

259. Souls that depart from this life in a state of grace without, however, having perfectly satisfied divine justice, are detained in purgatory for a time before they are admitted to heaven. Those that die with the guilt of mortal sin on their souls are, immediately after judgment, confined in hell to be there punished forever.

The souls of the saints who die in perfect holiness are at once received into heaven, and there enjoy the beatific vision forever.

67.

HEAVEN.

260. Heaven is the place of God's glory, and the home of the angels and saints. In Heaven, the Kingdom of God, the saints will enjoy perfect beatitude forever. Beatitude is a state of perfect happiness arising from the possession of all good. It is either natural, such as men may enjoy in this world, or supernatural, such as the beatitude of heaven. Man has no right to supernatural beatitude. Like grace, it is a free gift of God. It consists in sharing the happiness which is proper to God alone. We participate in this divine happiness by union with God through acts of the intellect and will, through knowledge and love.

261. In heaven we shall know God through the beatific vision.

“We know that when He shall have come we shall be like to Him since we shall see Him as He is.” (I. John iii. 2.)

“We see now as through a glass darkly, but then face to face: we now know in part, then we shall know as we are known.” (I. Cor. xiii. 12.)

This knowledge and vision of God, though far clearer than we can have on this earth, are not, however, complete, since the infinite cannot be comprehended fully by the finite, even in heaven.

262. As the knowledge and possession of the highest good is the essence of beatitude, the happiness of the saints consists in this clearer vision of God and union with Him by which they enter into the fruition of what they love as the good, the true, and the beautiful in its highest perfection. “This is eternal life to know Thee, the only true God and Jesus Christ, whom Thou hast sent.” (John xvii. 3.) In the fruition of God by the beatific vision, the saints enjoy that eternal rest, perpetual light and perfect happiness which we ask for the souls departed in our prayers for the dead. The beatific vision of God is had through the light of glory.

“Eye hath not seen nor ear heard, neither did

it enter into the heart of man to conceive what God hath prepared for those who love Him." (I. Cor. ii. 9.)

The light of glory is a certain supernatural quality infused into the intellect by which it is made fit and able to see God. This light is given only to the blessed in heaven.

263. The happiness of the blessed is greater or less in proportion to their merits. "Star differeth from star in glory; so is the resurrection of the dead." (I. Cor. xv. 41.)

The chief motive for a life of perfection and the practice of the Christian counsels of poverty, chastity and obedience, would be taken away if all who are saved shared equally in the bliss of heaven without regard to their various merits.

In heaven faith is consummated in sight; hope, in possession, and love, in fruition.

A special halo of glory is attributed to martyrs, virgins and doctors.

68.

HELL.

264. Hell is the state or place of those condemned to eternal punishment.

"Some to everlasting life, and some to disgrace and everlasting shame." (Dan. xii. 2.)

"Depart from Me, ye cursed, into eternal fire,

which was prepared for the devil and his angels." (Matt. xxv. 41.)

"And these shall go into eternal punishment, but the just into life everlasting." (Ibid. 46.)

"And their worm shall never die, and their fire shall never be quenched." (Isaias lxvi. 24.)

The grain he will gather into his barn, but the chaff he will burn with inextinguishable fire. (Matt. iii. 12.)

"Into Gehenna, into the inextinguishable fire, where the worm dieth not." (Mark ix. 42.)

265. The eternal punishment of the wicked, who persevere to the last moment of their lives in rebellion against God, is required by divine justice. The infinite malice of sin is thus adequately punished.

The lawgiver of civil society has the right to punish those who break the law. God, being the supreme lawgiver and ruler of the human race, will surely punish those who violate His laws. He sometimes partially punishes sinners in this world, but in the case of the impenitent, He reserves for the next life the full penalty for mortal sin which is eternal suffering, the final condition of the lost.

266. The providence of God sometimes allows the wicked to prosper in this world, but His justice requires that virtue should be finally

rewarded and vice punished. This God does in eternity.

267. The belief in hell is so universal and constant that it must have its origin in a primitive revelation.

It is coeval and coextensive with the belief in a God of justice. Even Pagan nations believed in a place of punishment for the wicked in the next life. This they called Tartarus and Hades.

The pains of hell are of two kinds, the pain of loss and the pain of sense. Separation from God, the true destiny of man, and the knowledge that in hell this separation will be eternal, constitute the pain of loss.

268. The pains of sense are many. A sense of moral vileness and remorse of conscience are consequences of sin that follow the lost into eternity.

Regret for the loss of heaven is probably the "worm that never dieth." The companionship of devils and of the damned is one of the pains of hell. Desires that torment the soul and can never be satisfied, and that anguish of spirit resulting from hate and anger against God and all that is good, combine to torture the wicked in hell. Shame and despair are part of the punishment of the damned.

The pain of sense is indicated by the fire of hell. This is real fire and not a mere figurative expression. The body as well as the soul will suffer in hell fire; so that mental agony and bodily torture will combine to make the existence of the lost most miserable. "It is a fearful thing to fall into the hands of the living God." (Heb. x. 31.) "They will be cast into exterior darkness, where there will be weeping and gnashing of teeth."

All the damned do not suffer alike. The punishment is proportioned to the malice and gravity of their sins. "Give unto her double according to her works." (Apoc. xviii. 6.)

69.

THE RESURRECTION OF THE BODY.

259. At the end of time there will be the resurrection of the dead. Our bodies will be recalled from the grave, and animated once more by our souls, will live forever.

In proof of this we have the words of Christ: "The hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things will come forth unto the resurrection of life; but they that have done evil unto the resurrection of judgment." (John v. 28.)

St. Paul sets forth clearly the resurrection of the body in the fifteenth chapter of his first epistle to the Corinthians: "As in Adam all die, so also in Christ all shall be made alive." (I. Cor. xv. 22.)

"Now Christ is risen from the dead, the first fruit of them that sleep." (Ibid. 20.)

"At the last trumpet, the dead shall rise again." (Ibid. 52.)

"It is sown a natural body, it shall rise a spiritual body." "For this corruptible must put on incorruption, and this mortal must put on immortality." (Ibid. 53.)

As Christ is the Head and we the members, it is fitting that the members should partake of the immortality of the Head.

"He will vivify your mortal bodies." (Rom. viii. 11.)

"Death is swallowed up in victory." (I. Cor. xv. 54.)

Christ has gained the victory over death.

270. The Jews, for the most part, believed in the resurrection of the dead. Martha said of Lazarus: "I know that he will rise again at the last day." (John xi. 24.)

Holy Job said: "I know that my Redeemer liveth, and that He will raise me up at the last day; and that in my flesh I shall see God." (Job xix. 25.)

271. As the body was the agent of the soul in its good or bad deeds in this world, it is fitting that it should share in the reward or punishment due to these deeds. It is only thus that every man can receive "the proper things of the body according as he hath done good or evil." (II. Cor. v. 10.)

By the almighty power of God, Who made man from the dust of the earth, the identity of our bodies will be preserved in the resurrection, so that each will have substantially the same body he had on earth.

The bodies of the just will be glorified and endowed with certain qualities that will make them more like spiritual substances, and fit them for heaven. They will be impassible, that is, incapable of suffering, and clarified with the light of glory. "It is sown in dishonor, it shall rise in glory." (I. Cor. xv. 41.) They will be agile, that is, swift in motion from place to place; and subtile, that is, able to pass through other material objects. "It is sown a natural body, it shall rise a spiritual body." (Ibid. 44.)

The bodies of the saints will be immortal, as their souls will never again be separated from them. They will no longer be subject to earthly conditions or the present laws of material things. "And death shall be no more." (Apoc. xxi. 4.)

272. The bodies of the damned will also be

reunited to their souls and become immortal, but subject to all the pains and imperfections of mortal bodies. They will be keenly sensible of the fires of hell. They will be tortured by the fiercest and foulest desires, and will be true charnal houses of the soul. "They will have their portion in the pool burning with fire and brimstone, which is the second death." (Apoc. xxi. 8.)

"And the rich man died, and he was buried in hell, and he said, I am tormented in this flame." (Luke xvi. 22.)

70.

THE END OF THE WORLD.

273. The world will come to an end, and time will be no more. The present visible order of the universe will pass away in the final consummation of all things. "Seeing that all these things are to be dissolved, . . . the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat. But we look for new heavens and a new earth in which justice dwelleth." (II. Peter iii. 11, 15.)

274. Many believe that the material universe will not be annihilated, but adapted in a new form to suit the new existence of the risen bodies of men. This new order will be in

harmony with the order of eternity. "The figure of this world passeth away." (I. Cor. vii. 31.)

At what time this consummation will take place, and what the new condition of the universe will be, are unknown.

71.

SIGNS OF THE END.

275. Although our Lord refused to reveal the time of his second coming and of the end of the world, He made known certain signs that would usher in these great events. "Many will come in My name, saying, 'I am He.' Go ye not after them." (Luke xxi. 8.)

"Jerusalem shall be trodden down by the Gentiles. And there shall be signs in the sun and in the moon and in the stars. Men withering away with fear and expectation of what shall come on the whole world. For the powers of heaven shall be moved." (Luke xxi. 24, etc.)

"In those days, after that tribulation, the sun shall be darkened and the moon shall not give her light, and the stars of heaven shall be falling down. And then shall they see the Son of Man coming in the clouds with great power and glory." (Mark xiii. 24, etc.)

“Heaven and earth shall pass away; but the day or hour no man knoweth.” (Mark xiii. 31.)

276. It is the common belief of the faithful, that before the world comes to an end, the gospel will be preached to all nations, there will be a period of persecution, and many will fall away from the true faith, the Jews will be converted to Christianity, anti-Christ will reign for a few years, and the prophet Elias will appear again on earth.

Of anti-Christ, St. Paul says: “Unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth and is lifted up above all that is called God, so that he sitteth in the temple of God.” . . . “And then that wicked one shall be revealed whom the Lord Jesus shall kill with the spirit of His mouth, him whose coming is according to the working of Satan in all power and signs and lying wonders.” (II. Thess. 11, 3, etc.)

The end of the world will immediately follow the second coming of Christ, hence the opinion that Christ will reign a thousand years on earth before the final conflagration of all things and the general judgment, must be false. The place of the general judgment might fittingly be the scene of our Lord's crucifixion, or the valley of Jehosaphat; but of this we have no certitude.

72.

THE GENERAL JUDGMENT.

277. On the last day of time the Lord will come to judge the living and the dead. Christ will come in great power and majesty, surrounded by His angels. The last trumpet will sound and "angels will gather together the elect from the four winds." (Matt. xxiv. 31.)

"All nations will be gathered together before Him, and He shall separate the good from the bad, as the shepherd divides the sheep from the goats." (Matt. xxv. 32.)

To St. John was given a vision of this general judgment. "And I saw the dead, great and small, standing before the throne; and the books were opened, and the dead were judged by what was written in the books, according to their works. And whoever was not found written in the book of life was cast into the pool of fire." (Apoc. xx. 12, 15.)

278. The angels will station the good, that is, those that are saved, on the right hand of the judgment seat, and the wicked, that is, the lost, on the left hand; and Christ will say to those on His right hand, "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat; I was thirsty and you gave me to drink," etc. (Matt. xxv. 34.)

To those on His left hand Christ will say at the last day, "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." (Ibid. 41.)

"And these shall go into everlasting punishment; but the just into everlasting life." (Ibid. 46.)

When the wicked behold this eternal reward of the good, they will say to themselves in the bitter anguish of their souls: "These are they whom we held some time in derision. We fools esteemed their life madness. Behold how they are numbered among the children of God and their lot is among the saints." (Wis. v. 3.)

279. Thus Christ will be glorified as the supreme judge of mankind. "For neither doth the Father judge any man; but hath committed all judgment to the Son." (John v. 22.)

The justice of God will be publicly vindicated in the presence of men and angels. The good will be publicly honored for their virtues and good works, and the wicked will be openly put to shame for their vices. God's dealings with men in this world are often obscure and sometimes not apparently in accord with their deserts. This is owing in some measure to the limited view that finite minds must take of the action of a God of infinite wisdom, whose designs embrace eternity and future happiness, as well as time and worldly affairs.

280. The providence of God often permits the good to suffer in this life, so that they may be tried, as it were, by fire, and made like unto Christ, who by suffering saved mankind, and that their reward may be greater in heaven. "Blessed are you when men revile you and persecute you, and say all manner of evil against you falsely, for my sake ; rejoice and be exceeding glad, because your reward is very great in heaven." (Matt. v. 11)

The providence of God sometimes allows the wicked to prosper in this world, because of certain natural virtues which they exercise and which tend to bring an earthly reward. Besides, perfect retribution belongs to eternity and not to time. "Woe to you who are rich, because you have your consolation." (Luke vi. 24.)

The wisdom of God and the justice of His providence will be made manifest by his action in the general judgment.

281. A life of vice leads to eternal perdition ; the practice of virtue will conduct us to life everlasting. This eternal life of happiness in heaven is not promised to faith alone, but to that faith which is vivified by charity and exhibited in good works. Faith and holy living will secure for us the end of our being ; to know, love, and serve God here and hereafter. "Love is the fulfilling of the law." (Rom. xiii. 10.)

73.

WORKS OF MERCY.

282. The seven spiritual works of mercy are :
To give counsel to those in doubt. To instruct
the ignorant. To admonish sinners. To com-
fort the afflicted. To forgive injuries. To bear
patiently with those that are troublesome. To
pray for the living and the dead.

The seven corporal works of mercy are : To
feed the hungry. To give drink to the thirsty.
To clothe the naked. To harbor the homeless.
To help the sick. To visit the imprisoned. To
bury the dead.

74.

THE EIGHT BEATITUDES.

283. Blessed are the poor in spirit, for theirs
is the kingdom of heaven.

Blessed are the meek, for they shall possess
the land.

Blessed are they that mourn, for they shall be
comforted.

Blessed are they that hunger and thirst after
justice, for they shall have their fill.

Blessed are the merciful, for they shall obtain
mercy.

Blessed are the clean of heart, for they shall
see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. (Matt. v. 3-10.)

75.

THE COMMUNION OF SAINTS.

284. The faithful on earth, the souls in purgatory and the blessed in heaven form one religious society, called the Catholic Church. These three parts of the Church, militant, suffering and triumphant, are united by a common bond of charity and mutual benefit. This bond is called the Communion of Saints. The Church, being the mystic body of Christ, is a living organism, all the members of which have a real and vital connection with each other. Through this connection comes that mutual interchange of good offices which is the fruit of the Communion of Saints. The faithful on earth are called saints, because they were sanctified in Baptism and have the means of holy living ever within their reach.

285. That there is a bond of sympathy and union between the blessed in heaven and the faithful on earth, is evident from many passages of Scripture. The angels of heaven rejoice over one sinner doing penance. (Luke xv. 7.)

They are the active guardians of those committed to their care; (Matt. xviii. 10); and are solicitous for the salvation of the elect. (Heb. i. 14.) The charity of the saints is not extinguished by death, hence they continue to love their brethren on earth and to aid them by their prayers. Their charity is the more ardent because they are nearer to God, the fountain of charity.

286. In virtue of the Communion of Saints all the members of the Church on earth, in purgatory and in heaven, mutually benefit each other, and share in each other's spiritual goods. The faithful on earth, while in a state of grace, share in the good works of each other, in proportion to their faith and charity. Those dead in sin profit by the prayers of the faithful, but have no share in their merits till they are restored to a state of grace. Heretics who are cut off from the Church, do not belong to the Communion of Saints.

We communicate with the souls in purgatory by fraternal charity, and by helping them by our suffrages. They communicate with us by gratitude and prayers for us as their benefactors.

We communicate with the saints in heaven by the honor which we pay them and by their intercession on our behalf.

76.

EXCOMMUNICATION.

287. Excommunication is the exclusion of a baptized person from all or some of the privileges of a member of the Church. It is an ecclesiastical censure inflicted on obstinate sinners as a medicinal chastisement with a view to their reformation and final salvation.

Christ gave to the Church the power of disciplining its members in this way. "If he does not hear them, tell the Church, and if he does not hear the Church, let him be to thee as the heathen and the publican." (Matt. xviii. 17.) This power is included in the power of binding and loosing given to the Apostles and their successors. (Matt. xvi. 19.) The power of excommunicating is exercised by the Pope and by General Councils for the whole Church, and by Bishops in their dioceses. Superiors of religious orders of the clergy have this power over the members of their own order.

Excommunication is either major or minor. The first excludes totally from all church privileges and sacraments; the second, only partially. Minor excommunication was incurred by association with a person publicly excommunicated by name, and denounced as one to be avoided. This is no longer the case.

288. The Apostle Paul excommunicated the Corinthian sinner, that he might be brought to a proper sense of his guilt and return to a life of virtue, and also as an example for others. The corrupt member was cut off so that he might not infect the others.

289. The object of excommunication is to punish the offender, to induce him to repent and seek reconciliation with the Church and to deter others from following his example. Only grave crimes, and such as are very injurious to the welfare of the Church and the faithful, are visited by major excommunication.



PURGATORY.

290. Purgatory is a place of purification where some souls are detained after death till they are fit for heaven. "My son, despise not the chastening of the Lord, nor faint under his reproof. For whom the Lord loveth he reproves and chastises every son he adopts." (Prov.iii. 11. Greek text.) It is called purgatory because souls therein are purged from venial sins, and from the minor effects of mortal sins. These effects are the temporal punishment due to divine justice even after the guilt of sin is remitted.

That there is such a middle state of souls is an article of faith.

“There is a purgatory, and the souls detained therein are helped by the suffrages of the faithful, and especially by the acceptable sacrifice of the altar.” (Trent, sess. xxv.)

291. The chief passages of Scripture from which is rightly inferred the existence of purgatory are the following :

“It is a holy and wholesome thought to pray for the dead that they be loosed from sins.” (II Mach. xii. 46.) Nothing defiled shall enter heaven. “There shall not enter into it anything defiled.” (Apoc. xxi. 27.) “For the Son of Man shall come in the glory of his Father, and then he shall render to every man according to his works.” (Matt. xvi. 27.) “If any man’s work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.” (I Cor. iii. 15.) “He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.” (Matt. xii. 32.)

From these texts of Scripture it is plain that some souls are detained by their sins on their way to heaven, and that we may help them by prayer and sacrifice; that souls must be perfectly pure before they can enter heaven; and that some sins are forgiven in the next life. Sins are not forgiven in hell, and those in sin cannot

enter heaven; therefore, this forgiveness must take place in some intermediate place which we call purgatory.

292. Most of the ancient liturgies have prayers for the dead, and indicate that the Holy Sacrifice of the altar was offered for both the living and the dead.

From the second book of Machabees, xii. 12, it is evident that the Jews offered sacrifice for those slain in battle that they might be loosed from sin. St. Cyprian (Epist. 55 ad Anton) says: "It is one thing to be cleansed from sin by fire, and another to have our sins washed away by martyrdom." St. Isidore says that the doctrine of purgatory was handed down from the time of the Apostles. (De Eccl. Offic. I. 18.) St. Clement of Alexandria, speaking of some of the faithful departed, says: "And though the chastisements cease, they feel grief, that being worthy of another state, they are not with the glorified." (Strom. vi. 14.) Again he says: "We say that fire sanctifies not flesh but sinful souls, meaning discriminative, not destructive fire." (Strom. v. 6.) St. Gregory of Nysen teaches that "we must be purified in this life or after death in the furnace of purging fire." (Book iii. 498.) St. Jerome speaks of "souls who on account of the stains of vice, need the purging fires." (Comment on Amos iii. 7.) St.

Augustine offered up the Sacrifice of the Mass for the departed soul of his mother, Monica, and requested his readers to do the same. (Conf. ix. 13.) St. Bernard says that "departed souls dwell in three different places; hell, purgatory and paradise, according to their deserts." (Book xxv. p. 383, Guillon edition.)

293. The doctrine of purgatory is in harmony with divine justice and human reason. It is certain that some souls depart from this life guilty of venial sins for which the eternal pains of hell would be an unjust punishment, and yet till this guilt is atoned for, they cannot enter heaven, because nothing defiled can enter there. There must, therefore, be a middle state, in which they are purified and made fit for the society of the angels and saints. At the judgment day all will be classed as either good or bad, whereas many depart this life who are neither perfect in goodness nor absolutely wicked. It is clear that there must be an intermediate state in which imperfect souls are amended so as to be classed among the good.

294. Although it is not a defined article of faith, it is a very common pious belief that the pains of purgatory are similar to the pains of hell in everything except duration. "The fire that consumes the dross refines the gold," says St. Augustine. They are, however, sweetened

by the knowledge that through them is the way to heaven, and that they are the effects of the love and not of the wrath of God. They are tempered by the solace of hope and the sense of security from sin. They are, therefore, borne with perfect patience and resignation to the will of God. Many of the horrors of hell are absent, the demons holding no sway in purgatory.

295. The suffrages of the faithful by which the souls in purgatory are helped are, the Holy Sacrifice of the Mass, the application of indulgences, prayers and other good works. These holy souls can help us by their prayers, although unable in any way to help themselves, "for the night has come upon them when no man can work." (John ix. 4.) It is, therefore, the greatest charity, and useful to them and to us, to pray for the dead. Our prayers for the suffering souls will move God to have mercy on us. "Blessed are the merciful, for they shall obtain mercy." When these holy souls finally enter heaven they will especially intercede for those who have helped them in their sufferings. By their prayers they will assuage the pains of purgatory and shorten the time of purification.

296. Meditation on purgatory moves us to do penance for our sins in this life, so as to avoid or lessen the satisfaction to be made in the next life. Sinners who return to a life of virtue after

a long career of vice, but who have not time to make amends for their sins, have their hope of pardon strengthened at the hour of death by the thought of purgatory.

The doctrine of purgatory fosters charity for the souls departed, causes us to repent of our ingratitude, turns our thoughts to the next world and reminds us of death. It also inspires us with a greater horror of venial sins, which are so severely punished in purgatory.

297. It is certain that purgatory will cease to exist on the day of the general judgment at the end of the world. The length of time that souls suffer therein is not known. From the custom of the church in offering requiem masses for certain souls annually for many years, we conclude that, in some cases at least, the time of suffering may be very long. The length of our purgatory will be, of course, in proportion to the gravity and number of our sins, and the temporal penalty remaining due to divine justice at the hour of our death.

APPENDIX.

1.

MIRACLES.

1. A miracle is an effect that cannot be produced by any created cause, and is brought about by divine power, beyond the ordinary course of nature. A miracle is effected by the temporary suspension of some natural law in a particular case. The Author of the laws of nature can certainly suspend them in particular cases, and history shows that He has often done so. Only those who deny the omnipotence of God can deny the possibility of miracles. All real miracles are wrought by God or by power that comes from God. God sometimes uses human agents and even material things in working miracles.

2. The principal object of miracles is to attest the divine mission of a religious teacher or to confirm the doctrines taught by him. If God empowers a teacher of religion to work miracles in proof of the doctrine he teaches, He sanctions and vouches for the truth of the doctrines so taught.

3. We may doubt a particular miracle if the fact is not sufficiently proved, but we must

believe that the power of working miracles always exists in the Church, and is sometimes exercised. God does not ordinarily work miracles for the mere good of the individual, but for His own glory, the spread of the true faith and the edification of the faithful. It is our duty in sickness to use natural means and to hope for miracles only when these fail, and even then to expect them only rarely.

Those who tamper with magic arts or have recourse to spiritists or hypnotists, expose themselves to having dealings with the devil, and to being deluded into evil by his deceits.

2.

SACRED RELICS.

4. The wood of the Cross of Christ, the bodies of departed saints, or portions thereof, are sacred relics of the first order.

The veneration of these holy relics is a pious action approved by the Church. "The holy bodies of martyrs and saints are worthy of veneration, because they were the living members of Christ and the temple of the Holy Ghost, and will be raised up to eternal life and glorified; and because God through them has bestowed many favors on the faithful." (Trent, sess. xxv.)

5. That God sometimes works miracles through material things belonging to holy men

is evident from Scripture. A sick woman was cured by touching the hem of Our Lord's garment. (Matt. ix. 22.) The sick were cured by being touched with the handkerchiefs and aprons of St. Paul. (Acts xix. 12.) A dead man was restored to life on being thrown upon the bones of the prophet Eliseus. (IV. Kings xiii. 21.) History records many miracles wrought at the tombs of the martyrs or by the touch of holy relics.

6. The relics of the martyrs were held in great honor by the early Christians. This is proved by the care with which they preserved and the fervor with which they venerated them. The monuments they erected to serve as shrines for these relics, and the annual commemoration held at these shrines, show the high esteem in which they were held. The Mass was offered on their tombs in their honor.

7. We preserve and highly prize whatever reminds us of those we love or revere. We gather mementos of our departed parents and friends. Nations erect monuments to their heroes and statesmen. It is natural that Christians should reverence the remains of the saints which are to them memorials of their virtues and of the fact that they were the faithful servants of God, and are the beloved of Our Lord and the partakers of the bliss and glory of heaven.

3.

SACRAMENTALS.

8. THE SIGN OF THE CROSS is made in two ways. The faithful make the sign of the Cross on the forehead, lips and breast to signify that they have faith in Christ crucified, confess him with their mouths and love him in their hearts. The more usual way of making the sign of the Cross is to carry the right hand from the forehead to the breast, and then from the left to the right shoulder, saying at the same time, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." This practice was already traditional in the Church in the time of Tertullian. *De. Cor. Mil. III.*

9. The sign of the Cross is the emblem of Christianity. It distinguishes the Christian from the followers of all other forms of religion. It is the symbol of Jesus Christ crucified.

The sign of the Cross made with the words given above reminds us of the great mysteries of religion. The Trinity, the Incarnation and the Redemption are clearly thus indicated. It was on the Cross that Christ suffered for our sins, and it was by His Cross that He entered into

glory; and it is with this sign that He shall come at the last day to judge the world.

10. The Church uses the sign of the Cross on her temples and altars, on her sacred vestments and vessels. With it she begins her prayers, confers her blessings and administers her Sacraments.

The sign of the Cross made with piety and reverence draws the soul to God, drives away temptations and is a terror to demons.

Understanding the significance and value of this sacred sign, we will always make it with due gravity, care and reverence.

We should glory in the Cross of Christ. In the Cross is safety. In this sign we shall conquer. Christ gained the victory over sin, Satan and death by His passion on the Cross.

We should make the sign of the Cross frequently, especially before and after prayers and meals and in time of temptation.

11. We should have the Crucifix in our chambers, and carry it on our persons. It reminds us of the passion and death of Christ, and moves us to be truly sorry for our sins. The sight of the Crucifix sweetens our sufferings, fortifies our patience and makes us grateful for the mercy of God, who sent His only Son to pay the penalty for our sins, and thus become our redeemer. The Crucifix is an open book that learned and

unlearned may read with profit. It is a short sermon full of weighty matter for meditation.

The Cross is the tree of life. It is the standard under which the Christian soldier wins the victory over his own passions and the temptations of the devil.

12. In a figurative sense the Cross means suffering. We should bear our Cross in imitation of Christ. "If any man wishes to be my disciple," says Christ, "let him deny himself, and take up his cross, and follow me." (Matt. xvi. 24.) "Such as I love, I rebuke and chastise." (Apoc. iii. 19.) St. Paul says, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world." (Gall. vi. 14.)

We must share in the Cross of Christ if we wish to share in His glory.

4.

13. THE HOLY OILS are olive oil blessed by a Bishop, with solemn rite, on Holy Thursday. They are used in consecrating churches, altars, chalices, &c., and in the administration of some of the Sacraments.

They are of three kinds, viz.: Baptismal Oil, Chrism, and the Oil for the sick, used in giving Extreme Unction.

A little balsam is mixed with olive oil in the ceremony of Holy Thursday to form Chrism. Baptismal oil is also called oil of Catechumens, because it is used in the baptism of adult converts to the faith. It is also used in the baptism of infants when the priest is the minister and the rite is solemn. The person about to be baptized is anointed with this Oil, in the form of a cross, on the breast and between the shoulders.

Chrism is used in the Consecration of Bishops, altars, &c., and in Confirmation. It is also used in Baptism. After the person is baptized, he is anointed with chrism on the crown of the head.

The mixture of oil and balsam has a figurative sense. It indicates the strength and courage of the soldier of Christ and the sweet odor of virtue.

In the Old Law the high-priest and the kings of Judea were consecrated by pouring oil on their heads.

14. HOLY WATER is natural water blessed by the priest according to the form given in the Roman ritual. This is usually done before the High Mass every Sunday. The priest in reciting the form of blessing makes the sign of the cross over the water and mingles with it a little salt that has been previously blessed. As salt preserves from corruption, this ceremony indicates the salutary effects of Holy Water.

The faithful are sprinkled with Holy Water

before the High Mass on Sunday, to indicate the purity of heart with which they should assist at the sacred mysteries. It is kept in stoops at church doors, so that they may sprinkle themselves with it on entering the church at any time. In the early ages of Christianity it was usual for the faithful to wash their hands in lavers kept in the church porch, on entering to assist at the Holy Sacrifice of the Mass.

This ceremony had the same signification as the sprinkling of Holy Water.

Holy Water reminds us of Baptism by which we were first made children of the Church.

People keep it in their houses, and sprinkle themselves and their dwelling with it, having faith in the efficacy of the prayers of the Church with which it is blessed, and which clearly justify them in hoping that by the sacred character given to it by the benediction of the Church and by their own pious use of it in the name of God, it will chase away evil spirits, ward off pestilence and drive far from them and their homes the snares of the enemy of souls.

Pope Alexander I., who reigned not many years after St. Peter, mentions the laudable use of Holy Water in one of his letters. This shows the great antiquity of this pious practice. Indeed this usage may be said to be modelled on the Jewish use of lustral water which purified from

certain legal defilements mentioned in the law of Moses.

Holy Water is used in blessing church vestments, religious articles and also in the burial of the dead.

15. CANDLES blessed on the feast of the Purification are carried lighted in religious processions, and are used on the altar and in administering the Sacraments. They remind us that our Saviour is the light of the world.

16. ASHES are blessed on Ash Wednesday and sprinkled on the foreheads of the people to remind them that they are but dust, and into dust they shall return. This tends to foster that humility and spirit of mortification with which the faithful should begin the holy season of Lent.

17. PALMS are blessed on Palm Sunday and distributed to the people to be held in their hands during the Mass of that day and carried to their homes. They remind us of the triumphal entry of Jesus Christ into Jerusalem just before His crucifixion. Some of these palms are preserved and burned to provide the ashes to be blessed on Ash Wednesday.

18. THE AGNUS DEI is a wafer cut from sheets of beeswax on which is stamped the figure of a lamb with a cross above it. These

tablets are blessed by the Pope on Low Sunday every seventh year. They are carried about the person by the faithful as tokens of the ever watchful providence of God that surrounds us. As the sign of the cross is a terror to demons and the Lamb of God has rescued us from the power of the devil, the Church in blessing these tablets prays that those who keep them in a spirit of piety may be safe from the fury of the elements and the assaults of the wicked one.

The Agnus Dei reminds us of the Lamb slain from the foundation of the world, and of the meekness, innocence, and sacrifice of the Son of God, the paschal Lamb.

It reminds us also of the words of John the Baptist when he beheld Christ coming to him: "Behold the Lamb of God, behold Him who taketh away the sin of the world." (John i. 29.) These words being also used by the priest in giving communion, remind us of the treasure we have in the Blessed Eucharist.

5.

RELIGIOUS FESTIVALS.

19. Festivals, commonly called Holydays, are certain days devoted by the Church to religious exercises, in honor of some mystery of the faith or of Christ and His Saints. The Jews follow

ing the Mosaic ritual, observed many Holydays, the chief of which were the Pasch, Pentecost and the Feast of Tabernacles.

The Christian Festivals serve to recall to our minds the great events of Christianity, the chief truths of our holy religion, the Blessed Virgin Mary, the Martyrs and other Saints.

They enable us by the leisure they bring to give more time to the worship of God and the reception of the Sacraments.

They also serve to enliven the faith and foster the piety of the people, and to refresh their souls with holy joy and pious meditation.

20. Some of these Festivals fall on the same day of the month every year, and others depending on the time of Easter, which changes each year, are variable in date.

The Ascension, for example, always falls on the fortieth day after Easter.

21. Some Festivals are Holydays of obligation ; that is, days on which the faithful are bound to abstain from servile works and hear Mass as on Sundays. The number of Holydays is not the same in all countries. In this country the Holydays are, The Circumcision, Jan. 1, The Assumption, Aug. 15, All Saints Day, Nov. 1, The Immaculate Conception, Dec. 8, Christmas, Dec. 25, and The Ascension of Our Lord. On the other festivals which do not fall on Sunday, many

of the faithful, prompted by piety and devotion, assist at Mass of their own accord.

The Church in modern times, owing to the busy habits of the people and because of the duties which laboring men owe to their employers and to their own families, has lessened the number of Holydays of obligation. The solemnity is in many cases transferred to the Sunday following the day of the ancient festival.

22. ADVENT is a penitential time of preparation for Christmas, and extends from the Sunday nearest the feast of St. Andrew, Nov. 30, to the 25th of December. There are always four Sundays in Advent, and a little more than three weeks.

Advent in a figurative sense indicates the four thousand years which preceded the coming of the Messiah. The Church preaches penance in a more urgent manner during this season, and frequently recalls the words of St. John the Baptist, "Do penance, the Kingdom of heaven is at hand." (Matt. iii. 2.) "Prepare ye the way of the Lord, make straight his paths. All flesh shall see the salvation of God." (Luke iii. 4-6.) To mark this penitential time she uses purple vestments in her offices, and omits the *Gloria in Excelsis* and the *Te Deum*.

23. The gospel of the first Sunday of Advent forewarns the faithful of the second coming of

Our Lord at the end of the world, so that this holy season is a reminder of the coming of our Saviour and the coming of our judge. All this is intended to prepare us by holy living and pious exercises, for the worthy celebration of the Nativity of our Lord.

In the anthems chanted or recited during the last week of Advent Our Lord is addressed in the language of the prophets as "Wisdom proceeding from the mouth of the Most High"; as "Lord God, the head of the house of Israel"; as "The root of Jesse, the standard of the people"; as the "Key of David that opens where none can shut and shuts where none can open"; as the "Orient, sun of justice"; as the "King of the nations," and as "Emmanuel, the lawgiver, desired of the people."

6.

24. CHRISTMAS DAY, Dec. 25, commemorates annually the Birth of Jesus Christ, and is called the Nativity of Our Lord. This event was the first public step in the work of our redemption. Its commemoration is, therefore, marked with joy and gladness.

The vigil or eve of Christmas is a fast day. In some places a Mass is said at midnight on this vigil, in memory of the fact that Christ was born at that hour.

25. On Christmas Day each priest is allowed to say three Masses ; the first after midnight, in honor of the eternal generation of the Son of God ; the second at the break of day, in honor of His birth into this world, and the third after sunrise, in honor of His spiritual birth in the hearts of the faithful. Although there is no obligation either to celebrate or to hear three Masses on Christmas Day, fervent piety prompts many to do so.

In former times the Popes celebrated these three Masses in three different churches ; the first at midnight in St. Mary Major's, the second at daybreak in the Church of St. Anastasia, and the third in the Basilica of St. Peter.

The use of flesh meat is allowed on Christmas Day even when it falls on Friday.

During the chanting of the words of the Creed — *et incarnatus est* — in the Mass of Christmas, both the celebrant and the assistants kneel, in token of humility inspired by the abasement of the Son of God in taking on himself our human nature.

26. THE CIRCUMCISION OF OUR LORD, Jan. 1, is a festival in commemoration of the giving to Christ the name of Jesus on the eighth day after his birth. This holy name was heaven-sent, and was made known to the Blessed Virgin Mary by the Angel Gabriel at the time of the

Incarnation. This festival is the octave of the Nativity, and always falls on New Year's Day. The religious observance of this day served in some degree to diminish the disorders and foolish revelries with which the pagans marked the first day of the new year. Circumcision was a Jewish rite whereby a person was affiliated to the family of Abraham.

In being circumcised Our Lord submitted to the law of Moses, and thus set us an example of obedience, suffering and humility. In this painful ceremony his blood was first shed.

27. The holy name of Jesus, which means Saviour, is worthy of the utmost reverence. "There is no other name under heaven whereby men must be saved." (Acts iv. 12.) We should always pronounce this name with profound respect, and never profane it by ill-use. "In the name of Jesus every knee should bow." (Phil. ii. 10.) This adorable name, in pronouncing which the faithful bow the head, is a terror even to the demons. We should devoutly invoke the name of Jesus in times of danger, and especially at the hour of death.

28. THE EPIPHANY, Jan. 6, is celebrated in memory of the revelation of Christ as the Son of God made to the gentiles in the person of the Magi. It is also called Twelfth Day because it falls on the twelfth day after Christmas. On

this day we honor the "wise men of the East," who, guided by a miraculous star, came to Bethlehem and offered gifts of gold, frankincense and myrrh to the child Jesus, whom they adored as the new-born King of the world. On this day all the nations of the earth were called to the true faith. This manifestation of the divinity of Our Lord recalls two other manifestations: that of His Sonship in the Blessed Trinity, which took place at His baptism in the Jordan; and that of His almighty power when at the marriage feast of Cana He turned water into wine.

Prayers for the propagation of the faith among heathen nations are most appropriate on this day. "The Kings of Tharsis and of the isles shall offer him presents; the Kings of Arabia and Saba shall bring him gifts. All kings shall worship Him, and all the gentiles shall serve Him." (Psalm 71.)

29. The relics of three of the Magi, named Gaspar, Melchoir and Balthazar, are preserved in the Cathedral of Cologne. The Magi were probably from Chaldea, learned in astronomy, and acquainted with the prophecy of Balaam: "A star shall rise out of Jacob, a man shall come forth from Israel." (Num. xxiv. 17.)

30. THE PURIFICATION of the Blessed Virgin Mary, Feb. 2, is a double commemoration. The

day on which the Mother of Christ obeyed the Jewish law regarding purification after child birth, she also presented the infant Jesus in the temple at Jerusalem and redeemed him as laid down in the law of Moses. (Exod. xiii. 2.) At that time there was in the temple a holy man named Simeon who had a revelation that he would not die till he had seen the Messiah. Inspired by the Holy Ghost, he took the child Jesus in his arms, and said: "Now thou dost dismiss thy servant, O Lord, in peace; because my eyes have seen salvation for all the people." "A light to the revelation of the gentiles, and the glory of thy people Israel." (Luke ii. 32.)

31. It is because of this fact that Christ is the light of the world, that the Church on this day blesses the candles to be used on the altar. The lighted candle is a figure of Christ. Hence this festival is called Candlemas day. These candles are of beeswax, and are carried in church processions and reserved by the faithful in their homes to be lighted on religious occasions, such as the anointing of the sick or the giving of Holy Communion.

32. On PALM SUNDAY is commemorated the triumphal entrance of Our Lord into Jerusalem, just before His passion and death.

Palms are blessed and distributed to the people on that day to remind them of the fact that when

Christ entered Jerusalem for the last time the Jews strewed palm branches in his way, and accompanied him in procession exclaiming: "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest." (Matt. xxi. 9.)

In some churches the Passion of Our Lord, that is, the portion of Scripture that describes the passion and death of Christ, is solemnly chanted at Mass by the Celebrant, Deacon, and Sub-deacon. All kneel at the words, "*He gave up the Ghost.*"

33. The hymn "Vexilla Regis" is sung at vespers during passiontide and in the procession of Palm Sunday in cathedral churches. "Behold the standard of the King. David's prophecy, that from a tree God would rule the world, is fulfilled. O lovely tree, bright with the royal purple of his blood, happy thy lot to bear such sacred load. Blessed the arms on which reclined the Saviour of the world, the balance on which was weighed the ransom of the human race. Hail, holy Cross, our only hope; to sinners grant release of guilt, to saints increase of grace and joy."

7.

34. **EASTER SUNDAY** is the day on which the Church commemorates the Resurrection of

Our Lord from the dead. The period of forty days of fasting and penance that precedes Easter is called LENT. HOLY WEEK is the last week of Lent during which the ceremonies of Holy Thursday, Good Friday and Holy Saturday occur. These are the solemn blessing of the Oils, the veneration of the Cross and the blessing of the Baptismal Water and the Paschal Candle.

Easter falls on the Sunday after the fourteenth day of the moon that is new in March. This is the chief festival of the ecclesiastical year, as it is held in honor of the most glorious event in the history of religion.

35. By raising himself from the dead, Christ triumphed over all his enemies, and gave the most convincing proof of his divinity. He foretold his resurrection. "The Son of Man shall be three days and three nights in the heart of the earth." (Matt. xii. 40.) Speaking of the temple of His body He said, "Destroy this temple and in three days I will raise it up." (John ii. 19.) "On the third day he shall rise again." (Matt. xx. 19.) "I lay down my life that I may take it again. I have power to lay it down and take it up again." (John x. 18.)

The sepulchre of Christ was sealed up and guarded by Jewish soldiers.

The Resurrection of Christ was a miracle, that is, something beyond the power of any created

being to effect. Christ by his divine power recalled his soul to his body and arose from the tomb glorious and immortal. He appeared frequently to his Apostles and Disciples after His resurrection; and to cure the doubting mind of St. Thomas, allowed him to touch the wounds in his hands and side.

36. The festival of Easter is celebrated with the utmost pomp and splendor as becomes this joyful occasion.

The Paschal Candle, blessed on Holy Saturday and lighted during the Easter time at all solemn Masses, is a memorial of the column of fire by night and cloud by day that preceded the Israelites on their journey to the promised land. (Exod. xiii. 21.) It is also an emblem of Christ.

The true significance of this festival is well expressed in the gradual and sequence of the Easter liturgy. "This is the day the Lord hath made: let us rejoice and be glad. Christ our pasch is immolated."

"Let Christians offer praise to the Paschal victim. The lamb has redeemed the flock. The sinless Christ has reconciled sinners to his Father. Death and life waged a wondrous conflict. The Lord of life by dying lives and reigns. Christ our hope is risen. O Victorious King, be merciful unto us. Amen. Alleluia."

The Resurrection of Christ is the model of our

spiritual regeneration and the pledge of our immortality.

37. THE ASCENSION commemorates the ascending of Our Lord into heaven forty days after His resurrection. In the presence of His Blessed Mother and of a multitude of his disciples, the risen Christ ascended into heaven from Mount Olivet.

“ And while they were beholding him going up into heaven, behold two men in white garments stood by them and said : This Jesus who is taken up from you into heaven, shall come again as you have seen him going into heaven ! ” (Acts i. 10.)

The souls of the just who were detained in Limbo entered heaven with Christ at His ascension.

The paschal candle is extinguished after the gospel on this festival, to indicate that Christ is no longer on the earth, but has returned to the bosom of His Father.

The gates of heaven are now open to all souls who depart this life in the grace of God. Christ in heaven enjoys that glory which He merited by His life and suffering on earth, and is constantly interceding with His Father for the salvation of sinners. He prepares places in Heaven for all His faithful servants, and will welcome them with fraternal affection into the mansions of eternal bliss.

8.

38. PENTECOST commemorates the coming of the Holy Ghost on the Apostles in the form of tongues as of fire.

This event took place fifty days after the Resurrection of Our Lord. Hence the name, which means fiftieth. It always falls on the fiftieth day after Easter.

Christ while still on earth, promised to send the Holy Ghost to abide with His apostles. "I will ask the Father and He will give you another Paraclete, that He may abide with you forever." (John xiv. 16.) "But when He, the Spirit of truth is come, He will teach you all truth." (John xxi. 13.)

While the Apostles, the Blessed Virgin Mary, and other holy women, together with the seventy-two disciples, were persevering in fasting and prayer, in an upper chamber in Jerusalem, ten days after the Ascension of Our Lord, this promise was fulfilled. "Suddenly there came a sound from heaven, as of a mighty wind, and there appeared to them cloven tongues, as it were, of fire, and sat upon every one of them. And they were all filled with the Holy Ghost, and began to speak with divers tongues." (Acts ii. 2-4.)

39. On this day the final step in the establishment of the Church was taken by imparting to the Apostles the fulness of the sevenfold gifts of the Holy Ghost.

The Holy Ghost abiding with the Catholic Church forever, is the animating spirit that gives vigor and efficacy to her action, fortifies her against persecution and leads her into all truth.

“The Holy Ghost will teach you all truth, and bring to your mind all that I have said to you.” (John xiv. 26.) The Holy Ghost guides and teaches the Church, gives patience and fortitude to the martyrs and sanctifies the saints.

40. In the Mass of Pentecost Sunday, we worship the Holy Ghost in a special manner. This is clearly shown in the sequence of the Mass of that day, *Veni, Sancte Spiritus*, of which the following is a paraphrase.

“Come, Holy Ghost, thy Light from Heaven send. Giver of all gifts, dearest guest of the soul, solace and strength of the faithful, give us rest from strife and peace of mind.

“Without Thy divine influence there is nothing good in man. Cleanse the sordid, soften the hardened, and heal the wounded soul. Bend our stubborn will, inflame our cold hearts, and turn our erring steps aright.

“Give to the faithful trusting in Thee, Thy sevenfold gifts. Give them the reward of

their virtues, final salvation and eternal happiness."

This feast is also called Whitsunday, because on that day the Catechumens, who were baptized the evening before, assisted at Mass, clothed in white garments.

41. CORPUS CHRISTI is a festival in honor of the Real Presence of Christ in the Holy Eucharist. It is celebrated on the first Thursday after Trinity, which is the Sunday after Pentecost. The institution of the Blessed Sacrament is commemorated annually on Holy Thursday. In addition to this, the Church, in the thirteenth century, began to observe this special festival in honor of the Holy Eucharist.

The solemnity was first introduced by the Bishop of Liege, in 1246, and was sanctioned for the whole church by Urban IV., in 1264. St. Thomas, by order of the Pope, composed the office for this festival. The procession of the Blessed Sacrament, which takes place that day with the greatest possible solemnity and splendor, was ordered by Clement V.

42. The faithful on this day, following the impulse given by the Church, exert themselves to the utmost to give grandeur, dignity and magnificence to this procession, in order to show their lively faith in the Real Presence of Our Lord in the Blessed Sacrament, in the most

public manner. In Catholic countries the procession takes place out of doors; with us it is confined to the aisles of the church, except in the case of convents or academies having extensive and secluded grounds. Surpliced acolytes and white-robed maidens precede the canopy under which the priest, in rich vestments, carries the Blessed Sacrament. Flowers are strewn in the way, and the houses on the route are hung with tapestries, or decorated with green branches and garlands of flowers. All the spectators kneel in adoration as the procession passes. Benediction of the Blessed Sacrament is given at some shrine on the way, and in the church on returning there.

43. During the procession the *Pange lingua* is chanted. This hymn, the work of St. Thomas, the Angel of the schools, is remarkable for its happy union of the most accurate doctrinal teaching with poetic diction and fervid devotion. The *O Salutaris Hostia* and *Tantum Ergo*, sung at Benediction of the Blessed Sacrament, are taken from the office of this day.

“O saving host that openeth the gates of heaven, repel the assaults of the enemy. Give us strength and grant us aid.”

“By being born a man, Christ became our brother; by dying, our ransom; reigning, our reward; in this Holy Banquet He is the food of our souls.”

“On bended knees we adore this great Sacrament. To the new rite ancient types give way. Faith supplies the defect of the senses.”

“The Word that became flesh is here under the species of bread. Almighty power hath wrought the change.”

9.

44. THE FEAST OF THE SACRED HEART of Our Lord, was established in 1765. This was the result of a widespread devotion to the Sacred Humanity of Our Lord which had gradually grown up in the Church.

This devotion is closely allied to the worship of Jesus Christ in the Holy Eucharist, in which He is present, His divinity and His humanity being united in one adorable Person.

The union of the divine and the human nature in Christ is of such a character that they form but one divine person, and therefore but one object of adoration. This union is known as the hypostatic union. By it the two natures are so inseparably united that, by a kind of inter-communication, the attributes of either are rightly ascribed to the Divine Person of Christ.

Hence we say, indifferently, Son of man or Son of God, always meaning thereby, Christ; His humanity in the one case being the more

vividly present in our thought, and His divinity in the other.

We cannot worship the divinity of Christ without at the same time worshipping His humanity, nor His humanity without worshipping His divinity. Nor do we ever worship His humanity as separated from His divinity, nor His divinity as separated from His humanity, because, in fact, they are never found separate one from the other.

45. The heart is one of the chief organs of the body and is essential to its life. It is popularly regarded as the seat of the affections and is taken as a symbol of love. The loving heart of Jesus is adored as the heart of the person of Christ in which person His human nature and divine nature are hypostatically united. Therefore, we adore the Sacred Heart of Christ because it is the heart of the Divine Word Incarnate. The Heart of Jesus is, therefore, truly an object of worship.

We do not, nor can we in this devotion, conceive of the ever living heart of Our Lord as separated from His Divine Person.

Regarded mystically, the Heart of Jesus most fittingly signifies divine charity.

It speaks of love, and evokes love in return. The heart is the organ that directly and primarily responds to the sentiments and emotions of the soul. The Church sanctions those figurative

expressions by which the Heart of Jesus is represented as inflamed with love for man, and full of mercy and compassion for sinners.

We worship Christ as the God-man, and never as man alone apart from His divinity; so we worship the Heart-Divine, but never the heart alone apart from the Divine nature.

46. The devotion to the Sacred Heart may be truly regarded as providential in our times, when the enemy of souls is so active in devising new wiles by which to sunder the loving relations that should exist between man and his Creator and Redeemer.

The practice of this devotion, with its attendant graces and indulgences, is most efficacious in reconciling God and man, bringing sinners to repentance through charity, the queen of virtues. It presents Our Lord to us as a loving Father, impels us to return love for love, and to repair the injuries done to God by profanation of the Holy Eucharist, and other sacrileges. It inspires us with a holy zeal for the glory of God, the spread of the true faith and the welfare of the Catholic Church.

47. MICHAELMAS, Sept. 29, is a feast in honor of the Archangel Michael, prince of the heavenly host, who in the rebellion of Lucifer remained faithful to God and cast Satan and the fallen angels out of heaven.

“And there was a great battle in heaven; Michael and his angels fought with the dragon and his angels. And the latter prevailed not, neither was their place found any more in heaven.” (Apoc. xii. 7.)

48. ALL SAINTS DAY, Nov. 1, is a festival in honor of all the saints of heaven, especially of those who have no special festival during the year.

49. ALL SOULS DAY, Nov. 2, is kept in commemoration of all the souls who have departed this life in the sign of faith and in the grace of God.

For such of these as are detained in purgatory, the Holy Sacrifice of the Mass is offered on that day, in order that, by the great atonement of the Cross, their sins may be blotted out, and they may be admitted to the place of eternal rest and perpetual light and happiness.

10.

FESTIVALS OF THE BLESSED VIRGIN MARY.

50. THE IMMACULATE CONCEPTION, Dec. 8, calls to mind the fact that the Blessed Virgin Mary, in view of her high office of Mother of God, was, in the very instant of her conception, kept free from the guilt of original sin. She

was the only descendant of Adam that enjoyed this exemption from the sinful state into which the whole human race was plunged by the fall of our first parents.

This privilege was bestowed upon our Blessed Lady, in view of the future merits of her divine son, Jesus Christ.

51. It was fitting that she who was to give birth to the Son of God who was to atone for the sins of mankind, should herself be ever sinless. It was proper that the Mother of the great foe and conqueror of the devil should never have been under the sway of the wicked one.

It is inconceivable that the spouse of the Holy Ghost should have ever been soiled by the slightest stain of sin. The Mother of God could never have been the slave of Satan.

The Church applies to the Blessed Virgin Mary the words of the Canticle of Solomon: "Thou art all beautiful, my beloved, and there is no stain in thee." (Cant. iv. 7.)

She also finds mention of her in God's rebuke to the serpent who tempted Eve: "I will put enmities between thee and the woman, and between thy seed and her seed. She shall crush thy head, and thou shalt lie in wait for her heel." (Gen. iii. 15.)

The serpent is Satan, and the woman, Mary,

the Mother of Him who crushed the serpent's head.

52. Traces of belief in the doctrine of the Immaculate Conception are found in the Eastern and Western churches, even in the first centuries of Christianity.

In the acts of the Apostle St. Andrew (Migne Patr. Gr. ii. 1226), we read: "And since there was formed of the immaculate earth the first man, he who brought death into the world, so it was necessary that the perfect man, the Son of God, who was to restore eternal life, should be born of a virgin Immaculate." St. Ephraim says: "In Thee, O Lord, there is no blemish, nor any stain in Thy mother." (Carm. Bickell, p. 122.)

Origen says that the Blessed Virgin Mary was "full of grace, never having been touched by the pestilential breath of Satan." (Hom. iv. in Lucam.)

St. Augustine, speaking of sin, always excepts the Blessed Virgin Mary. (De Natura et Gratia. xxxvi. t. x.)

St. Augustine is here speaking of actual sin, but his argument seems to apply equally well to original sin.

The ancient writer "de Nativitate Christi," found among the works of St. Cyprian, says, "Mary being different from the rest of mankind,

human nature, but not sin communicated itself to her."

Theodotus of Ancyra calls her, "The innocent virgin without stain or fault." (Galland. t. ix.)

St. Proclus says: "He formed her without any stain of her own." (Ibid.)

53. A festival in honor of the Conception of the Virgin was celebrated annually in the Greek Church as early as the eighth century at least. This is evident from the hymns of St. Andrew of Crete and the homilies of John the Eubœan.

Unless her conception was holy the Church would not thus honor it.

In the Roman missal there is a Mass as old as the fifteenth century, in honor of the Conception of the Blessed Virgin Mary.

The Council of Basle, Sept. 21, 1439, declared that the Mother of Christ was never stained by original sin. They define that the doctrine teaching that "she was ever holy and immaculate, is in harmony with Catholic faith, right reason and sacred Scripture." (Sess. xxxvi.)

Pope Sixtus IV., 1476, caused the following prayer to be inserted in the missal: "O God, who by the Immaculate Conception of the Virgin didst prepare a worthy habitation for Thy Divine Son and by the foresight of his death preserved her from all blemish, grant that we also, after having been purified, may attain to Thee."

The definition of the Council of Basle, not being that of a general Council, did not put an end to the controversy about this doctrine which was kept up for many years between the Franciscans and the Dominicans.

The Council of Trent in defining the doctrine of original sin declares "that it was not its intention to include in its decree the Blessed Virgin Mary." (Sess. v. 5.)

Pope Gregory XVI., 1834, authorized the word Immaculate to be inserted in the Mass of the Conception of the Virgin.

11.

DEFINITION OF THE DOGMA.

54. Pope Pius IX., Dec. 8, 1854, in the presence of bishops from all parts of Christendom, and with the universal consent of the faithful, solemnly defined the dogma of the Immaculate Conception.

The words of the definition are as follows: "By the authority of our Lord Jesus Christ, of the holy Apostles Peter and Paul, and by our own, we declare, pronounce and define that the doctrine which teaches that the Blessed Virgin Mary in the first instant of her Conception, by a singular grace and privilege of Almighty God, in virtue of the foreseen merits of Jesus Christ the

Saviour of the human race, was preserved free from all blemish of original sin, was revealed by God, and, therefore, is to be firmly and constantly believed by all the faithful." Bulla, "Ineffabilis Deus."

This definition, which does not make a new doctrine, but declares a dogma generally accepted in the Church, to be a revealed truth, settled the controversy first begun in the time of St. Bernard and carried on with great vigor and some bitterness by the Scotists and the Thomists in the fourteenth century.

This title of Immaculate has been added to the Litany of Loretto. In this litany we also address the Blessed Virgin Mary as "The Morning Star." She is truly the star that points the way to heaven, that star of the sea which has the same brilliancy and purity of light at its rising as at its noon and setting.

She is the dawn of day that ushers in the sun of justice, the light of the world.

55. The holy patriarchs and prophets of the Old Law, who we know are now saints in heaven, must have been sanctified before the coming of Christ. Jeremiah was justified at his very birth, and St. John the Baptist sanctified in his mother's womb. In all this we admire and praise the bountiful mercy and never failing grace of God. But there is a still more wonderful instance of

God's mercy, the completed victory and crowning miracle of his grace, and that is the Immaculate Conception of the ever Blessed Virgin Mary. It is here that God shows the boundless nature of his mercy and the supreme sway of divine grace over all sin.

Our souls are ransomed from the slavery of Satan at the price of Christ's most precious blood; that same precious blood purchased for her the glorious privilege of never feeling that galling chain. We are rescued as brands from the burning, she was never touched by the fire of divine wrath. We were once the children of wrath and the servants of Satan, she was ever the child of God's love, forever in the enjoyment of the freedom of the saints and the abiding friendship of her Maker. Here is a human soul that Satan could not claim as his own even for one single instant; one bright spot in this world never clouded by the presence of the prince of darkness, never sullied by the breath of Satan. Truly she was blessed among women and above all, for the Lord was ever with her.

12.

TITLES OF THE BLESSED VIRGIN.

56. Such being the grand privilege of the Mother of God we do not wonder at the multitude of glorious titles under which the Church

teaches us to invoke her intercession. She is that House of Gold, pure enough to be the dwelling place of the Most High; she is the *Ark* that contains the Word of God, the Ark of the Covenant laid up in the Holy of Holies which Christ our high priest alone may enter; the Gate of Heaven, by which the Son of God leaves the throne of his Father and as the Son of man enters the world for man's redemption. She is the Rose of Sharon, that Mystical Rose whose fragrance is as the breath of God; the Tower of Ivory from whose perfect and polished surface glance off harmlessly all the darts of the enemy; the Lily of Israel pure and spotless amid the surrounding thorns; the Fleece of Gideon full of the dews of heaven in an arid desert.

The great fathers of the Church compare her to the ark of Noah which rode triumphantly above the waves of the universal deluge and survived unharmed the general wreck of all things. They compare her to the mystic ladder that Jacob saw in a vision reaching into heaven, at the top of which stands with outstretched hands the Saviour of the world, to the burning bush standing unconsumed in the midst of flames, to the city of God set upon the holy mountain, to the throne of the Most High, to the temple of the Living God. And it is her Immaculate Conception especially that has won for her

these titles and makes these comparisons peculiarly appropriate.

This truth is the animating soul of many a religious order, the unfailing bond of pious confraternities, and the vivifying principle of many a charitable society. It is the germ of many a beautiful custom, and useful devotion. It was the prime mover of some enterprises of the greatest utility to the Church, to religion and civilization, the originating motive of magnificent temples of God, the corner-stone of institutions of learning, piety and charity. Our faith is strengthened when we see how constantly and carefully the devotion springing from the belief in the Immaculate Conception was cherished by the bishops and pastors of the Church, how prudently the Sovereign Pontiff fostered these devotions, till at length in our own day they reached the maturity and universality that made it fitting that what had ever been an accepted doctrine should be solemnly declared a dogma of the faith. For as clearly as this truth was known in former times, as faithfully as it was ever taught and believed, the great blessing of seeing it stamped with the seal of infallibility, taught with the authority of divine certitude and believed with the firmness of divine faith, was reserved for our age.

13.**OTHER FESTIVALS OF THE BLESSED VIRGIN MARY.**

57. THE NATIVITY of the Blessed Virgin Mary is honored with a festival that falls on Sept. 8, every year.

The Saints are honored on the day of their martyrdom or death, as it is then that they became citizens of heaven. The Blessed Virgin Mary is honored both on the day of her birth into this world, and on the day of her assumption into Heaven, Aug. 15.

It is fitting that we who celebrate the birthdays of our parents, patriots and illustrious men, should honor the natal day of the second mother of the human race. On this festival we salute our Blessed Mother as the dawn of the day of redemption.

The parents of the Blessed Virgin were named Joachim and Ann.

58. THE ANNUNCIATION is a feast that falls on March 25. Its celebration calls to mind the message of the Angel Gabriel to Mary, the virgin spouse of Joseph, in the city of Nazareth. "The Angel said to her, behold thou shalt conceive in thy womb and bring forth a son; and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High." (Luke i. 31.)

This is the Angelic Salutation that preceded the Incarnation. On this day we honor the *Worship made flesh* and the Divine Maternity of Mary.

59. Daily, in saying the *Angelus*, we honor this same mystery.

The following is the form of prayer called the *Angelus*, from the word with which it begins.

V. The Angel of the Lord declared unto Mary.

R. And she conceived by the Holy Ghost. Hail Mary, &c.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to Thy word. Hail Mary, &c.

V. And the Word was made flesh.

R. And dwelt among us. Hail Mary, full of grace, &c.

Let us Pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ, Thy Son, has been made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection, through the same Christ our Lord. Amen.

60. THE ASSUMPTION, Aug. 15, is a festival in honor of the taking up into heaven of the Blessed Mother of God.

The very ancient and constant tradition of the Church is that on the day of her death, the Blessed Virgin Mary was taken body and soul into heaven, where she enjoys the highest glory ever accorded to a human creature.

In our pious meditations, we behold her seated beside her Divine Son, crowned with a halo of glory, and reigning as Queen of Heaven.

14.

FEAST OF SS. PETER AND PAUL.

61. The blood of the Martyrs is the seed of the Church. The most illustrious of all the martyrs were SS. Peter and Paul. The Church, because of the fact that they were martyred on the same day, celebrates their anniversary on the same day, the twenty-ninth of June. St. Peter was the head of the Church, and St. Paul the Apostle to the Gentiles. Constantine in the IV. century, built two churches in Rome, one in honor of St. Peter on the Vatican over his tomb, and one in honor of St. Paul, outside the walls on the Ostian Way, near the place of his martyrdom.

This was the origin of the famous Basilica of St. Peter, and of that of St. Paul, at Rome.

As a substitute for a history of the early Church, we think it useful to give here brief sketches of the lives of SS. Peter and Paul.

ST. PETER.

✓ In the list of the Apostles, although St. Peter was not the first called by Our Lord, his name always holds the first place.

After Pentecost St. Peter was the first of the Apostles who preached Christ publicly. By his first sermon he converted three thousand souls. (Acts ii.) On being asked for alms by a lame beggar, he took him by the hand, and raising him to his feet commanded him to walk, in the name of Jesus of Nazareth. And the man being cured, went into the temple praising God. (Acts iii. 7.)

St. Peter announced to the Jews that it was by the power of Christ, whom they had crucified, that he worked this miracle. They then cast him into prison, but soon set him free, warning him to preach no more in the name of Christ. To these threats he replied that it was not just to obey men rather than God.

Ananias and Saphira, having withheld from the common fund a part of the price of a field which they said they had devoted to charity, St. Peter rebuked them for lying to the Holy Ghost, upon which they fell down and expired.

St. Peter and the other Apostles were again cast into prison, but were liberated by an angel. Some murmuring being heard about the admin-

istration of the common fund, the Apostles ordained seven deacons to attend to the matter. St. Peter then went into Samaria, and having confirmed the brethren there, went on to Lydda, where he cured Eneas, who was for eight years bedridden with palsy. He made many converts here, and then went to Joppe, where he raised from the dead a woman named Tabitha. While he dwelt there with Simon the tanner, he had a vision whereby it was revealed to him that henceforth no distinction should be made between Jewish and Gentile converts to the Christian religion. He, therefore, commanded that Cornelius, a Roman centurion, and other Gentiles to whom the grace of faith had been manifestly given, should be baptized and received into the communion of the faithful.

Herod Agrippa, having put St. James the Elder to death, cast St. Peter into prison. The people prayed for his deliverance, and he was miraculously released.

In the first council of the Apostles at Jerusalem, St. Peter was the chief speaker, and proposed that the yoke of circumcision should not be imposed on the necks of Gentile converts to the faith. St. Paul and St. James having recommended the same thing, it was decreed that circumcision was not necessary in the Christian church. (Acts xv.)

When St. Paul went up to Jerusalem, the first time after his conversion, it was chiefly to see St. Peter. He stayed with him fifteen days, and saw none of the other Apostles except St. James.

St. Peter visited Antioch about A. D. 38. His first chair was at Antioch. His first visit to Rome was soon after his release from prison, probably about the beginning of the reign of Claudius Cæsar, A. D. 42. He returned from Rome to be present at the First Council of Jerusalem, A. D. 52.

After preaching the Gospel in Antioch and Corinth, he again went to Rome. While there in company with St. Mark, he wrote two Epistles to the faithful of Pontus, Galatia, and Asia Minor in general.

He was martyred by Nero at the same time as St. Paul, A. D. 67 or 68.

He was crucified on the Vatican Hill, with his head downwards at his own request.

The Basilica of St. Peter at Rome, is erected over the tombs of the Apostles, SS. Peter and Paul.

Pilgrimages to this church are said to be "*ad limina Apostolorum*," that is, to the threshold of the sepulchre of these two apostles.

15.

ST. PAUL.

62. St. Paul was born in Tarsus of Cilicia, of Jewish parents. His name at first was Saul, and he was the youth of that name who was present at and consenting to the martyrdom of St. Stephen. His education begun in the Greek schools of his native town, was finished in the school of Gamaliel at Jerusalem, and he was zealous for the law of Moses, and persecuted the Christians. While on his way from Jerusalem to Damascus, for this purpose, he was suddenly converted by a call from Christ himself, who appeared to him in a vision.

He was baptized by Ananias, to whom he was sent by Our Lord. After preaching Christ as the Messiah for a short time at Damascus, he retired into Arabia for awhile. Returning to Damascus, he was obliged, by the threats of the Jews, to escape secretly from that city.

Three years after his conversion, he visited Jerusalem, where he was brought face to face with St. Peter and St. James by St. Barnabas. He aroused the wrath of the Jews by preaching Christ in the synagogue, but remained in the city till he received a mission from the Lord to go to the Gentiles. (Acts xxii. 21.)

St. Barnabas took him to aid him in preaching

the Gospel to the Syrians. Their disciples became so numerous at Antioch, that they were there for the first time called Christians.

After a second visit to Jerusalem, Saul and Barnabas were solemnly ordained, by the laying on of hands, for the mission to the Greeks. They first visited the island of Cyprus, where they converted the Roman governor, Sergius Paulus, after which Saul was known as Paul. They preached the gospel at Salamis and Paphos on that island.

Here St. Paul rebuked and blinded Barjesu, the sorcerer, for his hostility to the Gospel of Christ. Thence he went to Antioch in Pisidia, where he preached a sermon, a brief sketch of which is recorded in the xiii chapter of the Acts of the Apostles. He travelled through a large part of Asia Minor, founding churches in the chief towns and appointing priests to minister to them. St. Paul attended the First Council of Jerusalem, A. D. 52.

In his second journey through Asia Minor, he was joined by St. Luke at Troas. Taking him and Silas and Timothy with him, he crossed over into Europe, and beginning at Philippi, preached the gospel throughout Greece. At Philippi, he cast out a pythonic spirit from a damsel of that place, whose soothsaying was profitable to her masters. These charged him with the crime of

teaching a new religion and had him scourged and cast into prison. His miraculous release from prison converted his jailer, and the magistrates, hearing that he was a Roman citizen, sent him away. At Thessalonica, he withdrew his converts from the synagogue, and formed a Christian church in the house of Jason. He lived by his trade, which was that of weaving tent cloth.

He was well received by the Jews of Berea, but hastened to preach the gospel in Athens, one of the chief cities of Greece.

Among the many statues he saw there, he observed an altar which was inscribed, "To the unknown God." He took this inscription for his text, when he preached on the Areopagus. Dionysius and Damaris and a few others were the only converts here. The doctrine of the Cross and the Resurrection found no favor among the proud Stoics, and the pleasure-loving Epicureans of Athens.

At Corinth, St. Paul lodged with Aquila and Priscilla, Jewish converts, recently expelled from Rome, by the edict of Claudius. Here he wrote his Epistles to the Thessalonians.

After making a short stay in Ephesus, he went by way of Cæsarea to Jerusalem, and thence to Antioch. He began his third missionary tour by visiting Ephesus.

The most magnificent building in this flourishing city was the Temple of Diana.

In this city, St. Paul labored for three years, converting many. The spread of the true faith diminished the profits of the silversmiths, who were engaged in making and selling little shrines of Diana. This led to a riotous assembly in the theatre, where the cry "Great is Diana of the Ephesians" was raised, and an attempt made to bring St. Paul before them, but he was protected by the magistrates. (Acts xix.)

After this he once more visited the church in Macedonia and Asia Minor. It was at Troas that he restored to life the young man Eutychus, who fell from a high window during a religious service. This service is described as consisting of preaching, prayer, and the breaking of bread. At Miletus, St. Paul gave his last farewell to the elders of the Church of Ephesus, telling them that bonds and afflictions awaited him at Jerusalem. He warned them against the false teachers that would appear among them.

During his last visit to Jerusalem, A. D. 58, he was scourged before the door of the Temple by certain Jews from Asia Minor, who knew of his labors and success there.

He was taken before the Sanhedrim by Lysias, and charges made against him. The zealots plotted to murder him, but the Roman governor

sent him under guard to Proconsul Felix, at Cæsarea, where he lay in prison for two years till Festus, a juster man, succeeded Felix. Festus allowed him, as he was a citizen, to appeal his case to Rome.

Before going to Rome, he made a statement of his religious beliefs to Agrippa II.

St. Luke and Aristarchus accompanied St. Paul on his voyage to Rome, A. D. 60. Under the charge of a centurion named Julius, they sailed from Mysia of Lycia for Italy.

They were caught in a storm before reaching Phenice, where they hoped to winter. They feared shipwreck, but St. Paul assured them that if they stood by the ship, they would be saved, although the ship should be wrecked. They were cast ashore on the coast of Malta, where they spent the winter, and were well treated by the natives. Here St. Paul miraculously cured himself of the bite of a viper, and healed the father of Publius, the Roman governor. Supplied with a ship by the natives of Malta, St. Paul and his companions sailed for Puteoli, on the Italian coast, where he rested seven days. In the meantime, the news of his arrival reached the Christians of Rome, and some of them came to meet him as far as Appii Forum, about thirty miles from the city. (Acts xxviii.)

St. Paul entered Rome by the Appian Way,

March, A. D. 61. The Praetor Burrus allowed him to live under a single guard in a private house, where his friends had easy access to him. He made many converts, and soon Christians were found in the court of Nero himself.

From Rome he wrote several of his Epistles to the churches of Asia Minor and Greece.

After two years, he was relieved from all restraint, and went to visit the churches he had founded in the East.

Nero having set fire to Rome through pure wantonness, tried to throw the blame on the Christians.

It now for the first time became a capital offence to be a Christian, and many of them were put to death. St. Paul, after he had made Timothy Bishop of Ephesus, and Titus, of Crete, was again brought prisoner to Rome. He was now cast into the Mamertine dungeon. From this prison he wrote a letter to Timothy, in which he showed that he longed to see him "because the time of his dissolution was at hand." (II Tim. iv. 6.) He foresaw that his martyrdom was approaching, and was ready for the sacrifice, having kept the faith. Against the charge that he was a Christian, he had no defence, and was condemned to death. He was beheaded on the Ostian Way, outside the city walls, at Aquæ Silvîæ, now called Trefontane,

June 29, A. D. 67. His body was entombed in the burial place of a Roman matron named Lucina. Over the tomb was afterwards erected the grand Basilica, known as St. Paul's beyond the walls. This church stands on the borders of the Campagna, and in size and beauty is only surpassed by that of St. Peter.

16.

FAST DAYS.

63. Lent is a time of fasting and penance lasting forty days, that is, from Ash Wednesday to Easter.

Our Lord before beginning His public life fasted forty days in the wilderness. The fast of Lent is a commemoration of this fast, and also a preparation for Easter.

The chief festivals of the Church are ushered in by a vigil of prayer and fasting.

The observance of this season of fasting and prayer, helps greatly in the reformation of men's lives, as it tends to break up sinful habits, subdues the passions and inspires sorrow for sin. It strengthens the soul in self-denial and in the practice of virtue. It sets free the nobler faculties of human nature, and promotes practical piety. It is also a partial atonement for sin and moves God to mercy.

Lent is a real blessing even to worldlings, as it releases them for a time from the fatiguing exactions of society. It brings them a needed rest from their too ardent and continuous pursuit of pleasure. The moral tone of the whole community is improved by the observance of Lent. This is the result of meditation on the great truths of religion which is promoted by Lent.

64. Fasting and abstinence from the more exciting meats and drinks weaken the impulses of the animal passions. We strive, like St. Paul, by discipline of the body, to bring the unruly appetites into subjection to reason and conscience.

The immediate object of Lent is to prepare the hearts of the faithful to celebrate in a proper spirit the commemoration of the great events that group themselves around Holy Week, that is, the week before Easter.

The Institution of the Holy Eucharist is commemorated on Thursday of that week; the Crucifixion of the Redeemer of the world, on Good Friday; the visit of the Saviour to the souls in Limbo, on Holy Saturday; and chief and crown of all, the Resurrection of Our Lord from the dead, on Easter Sunday.

The worthy celebration of these mysteries requires that the people should have previously purified themselves by means of sacramental

confession. During Lent, prayers, sermons and penitential exercises are multiplied in the churches. These produce salutary effects on the moral character and daily life of all who seek to profit by them.

Still more to promote pious living, the faithful are exhorted and counselled to abstain during this holy season, even from lawful enjoyments, when these are of a nature to draw the mind away from spiritual contemplation, or are of a public, boisterous sort, or such as are liable to be abused and turned into sources of temptation or scandal.

65. EMBER DAYS are fast days that occur at stated times during each of the four seasons of the year.

As each season brings its own blessings, it is fitting that a part of each quarter of the year should be dedicated to the humble acknowledgment of our dependence on God from whom all blessings flow. This humble attitude of mind is well shown by fasting.

The ordination of priests is generally held during the Ember Days, and the faithful are invited to pray that worthy priests be given them for the care of their souls.

The Wednesday, Friday and Saturday of the third week of Advent, of the second week of Lent, and of the week after Whitsunday and the

Exaltation of the Holy Cross, September 14, are Ember Days.

Abstinence from flesh meat every Friday, and on all fast days, is the law of the Church, and is binding on all who are not for just cause exempt or dispensed therefrom.

66. TOTAL ABSTINENCE from intoxicating drinks is an excellent mode of practising the virtue of temperance. It is a commendable form of asceticism, or severe self-discipline, a salutary mortification of a dangerous appetite and a safeguard against excess in the use of liquor.

For those who are afflicted with the "drink habit," or are given to the excessive use of liquor, it may be a necessity and a duty. Our Holy Father, Leo XIII., in his letter (March 27, 1887) to Archbishop Ireland, declares that it is a proper and efficacious remedy for drunkenness. The custom of entirely abstaining from intoxicants, prevailing among many and promoted by Total Abstinence Societies, is approved and commended by the fathers of the Third Plenary Council of Baltimore. (VIII. 262.) In view of the many spiritual and temporal evils and grave scandals flowing directly from the abuse of liquor, the safest course is that of Total Abstinence. Those who set a good example in this respect deserve to be highly commended.

It is a part of the duty of all in care of

souls to take measures to remove the causes and remedy the evils arising from intemperance. Catholics are exhorted by this same Council not to engage in the sale of liquor. (III. Plen. viii. 263.)

The amelioration of the condition of the laboring classes depends greatly on the spread of temperance among them.

17.

LITANIES.

67. The word litany means a prayer. In church usage a litany is a form of responsive prayer consisting of a series of brief petitions. The invocations are addressed to God, to the Blessed Virgin Mary, and to the saints.

The petitions to God or any person of the Trinity are followed by the supplication, "*Have mercy on us.*" Those to the Blessed Virgin or the saints, by "*Pray for us.*"

All litanies begin with the Kyrie Eleison, *i. e.*, Lord, have mercy on us.

Litanies are usually chanted at solemn functions, such as the ordination of priests or the consecration of churches; also in religious processions and at other times of special devotion. The Roman Ritual prescribes the Litany of the Saints for the procession of St. Mark's and Rogation days, and for the Forty Hours' Devotion.

The Rogation days are three days of special prayer which form a sort of prolonged vigil of the Ascension.

68. There are three litanies approved by the Church, viz.: that of the saints, of the Blessed Virgin Mary, and of the Holy Name of Jesus. Clement VIII. forbade the use of new litanies in the public services of the Church without the approval of the Sacred Congregation of Rites. It is also forbidden to add any saint's name or new petition to the litanies.

The Litany of the Blessed Virgin Mary is called that of Loretto because it is solemnly chanted every Saturday in the holy House of Loretto.

18.

SPECIAL DEVOTIONS.

69. BENEDICTION OF THE BLESSED SACRAMENT is usually given after Vespers every Sunday. It is sometimes given in the evening on occasions of special devotion such as Lenten services, missions, or the meetings of pious sodalities and confraternities. Exposition and Benediction of the Blessed Sacrament are now very generally given on the first Friday of every month in honor of the Sacred Heart of Our Lord.

The Sacred Host is taken from the tabernacle

and placed in the monstrance, which is then set up in the niche above the altar in full view of the congregation. The adoration of Our Lord present in the Blessed Sacrament is indicated by the kneeling posture of the priests and assistants and by the burning of incense. The hymns *O Salutaris Hostia* and *Tantum Ergo* are sung, and a prayer chanted. Then the priest, vested in surplice, stole, cope, and veil takes the monstrance in his hands, and, turning to the people, blesses them with the Sacred Host, making with it the sign of the cross over them.

70. THE STATIONS OF THE CROSS is a pious exercise in imitation of the custom of pilgrims to Jerusalem, who in their devotion to the passion of Our Lord, follow the traces of the dolorous way of the cross to Mt. Calvary.

As few can actually go to Jerusalem to practise this most salutary devotion, the Church sanctioned the erection in our churches of stations representing the different stages of that dolorous way, and encourage the faithful to perform this exercise. The stations are marked by crosses and generally by pictures calling to mind the different scenes of Our Lord's passion. The faithful who in a penitential spirit thus follow the footsteps of Christ on his way to Calvary, pause at each station and contemplate the event which it represents, reciting familiar prayers.

These stations are fourteen in number, beginning with Christ before Pilate, and ending with His Entombment. This devotion enables the faithful everywhere to gain the same indulgences as pilgrims to the Holy Sepulchre at Jerusalem. "We adore Thee, O Christ, and bless Thy Holy Name, because by Thy Holy Cross Thou didst redeem the world" is the chant of these pilgrims of the way of the Cross.

71. THE FORTY HOURS' PRAYER is a most solemn form of adoration of Christ in the Blessed Sacrament. It originated in Milan, A. D. 1534, at a time when the city was sorely afflicted by the war between the Emperor Charles V. and the King of France. St. Philip Neri introduced it to Rome, and it was sanctioned by Clement VIII., A. D. 1592. The number of hours during which the Blessed Sacrament is exhibited for the adoration of the people seems to have been suggested by the forty hours during which the body of Our Lord was in the tomb.

The special object of this form of piety is to arouse the devotion of the faithful to the Blessed Sacrament, and to make some amends to Our Lord for the coldness with which His presence among us is treated, and the outrages sometimes inflicted on Him by sacrilege and insult.

This devotion begins and ends with a solemn High Mass and procession, and is continued for

three days. The Forty Hours, as arranged in this country, are not consecutive, as the Exposition of the Blessed Sacrament is interrupted at night.

The time of the Forty Hours' Devotion is assigned to each church in a diocese in such a way that an almost perpetual adoration of the Blessed Sacrament is thus kept up.

72. THE ROSARY is a form of vocal and mental prayer, said to be first used by St. Dominic in the conversion of the Albigenses. When recited by many in common it takes the responsive form. The meditations are made on the chief events in the life of Our Lord and of His Blessed Mother. These are fifteen in number, and being either joyful, dolorous or glorious, are grouped under these three heads, forming the three parts of the Rosary. There are five mysteries or religious truths in each part or chaplet. The meditation on each mystery is followed by the recitation of the Lord's Prayer once and the Hail Mary ten times; hence the term decade used in describing this devotion. Each decade, that is, ten Hail Marys, is concluded with the doxology, *i. e.*, "Glory be to the Father, and to the Son, and to the Holy Ghost."

Only one chaplet of the Rosary is usually recited at one time.

The circlet of beads in the form of a chaplet,

which is used to count the decades, gives it the name of Rosary, that is, a garland or crown of roses. To the beads is generally attached a crucifix which reminds the faithful to begin the Rosary by reciting the Creed.

19.

PILGRIMAGES.

73. A PILGRIMAGE is a journey to some holy place, prompted by religious motives and made with pious intent in a devout manner. Pilgrimages are sometimes made in fulfilment of a vow, or to gain some spiritual benefit.

They are often made with the hope of obtaining the miraculous cure of some ailment deemed otherwise incurable.

The most celebrated places of pilgrimage are the Holy Land, the Tomb of the Apostles at Rome, the Holy House of Loretto, the Shrine of St. James, called Compostella, of Spain, Canterbury in England, Einsiedeln in Switzerland, Lourdes in France, St. Anne de Beau Pré in Canada, and Guadalupe, Mexico.

There are many other places and shrines of saints which pilgrims frequent and where God has been pleased to show his power, and reward the faith of the devout by working miracles and bestowing special graces there.

Pilgrims in former times wore a dress and

carried a staff which distinguished them from ordinary travellers.

Pilgrims generally travelled on foot, endured great hardships and led abstemious and penitential lives. The sight and holy influences of privileged sanctuaries of religion tend powerfully to arouse sentiments of piety and strengthen the penitential spirit. A visit to the scene of any great event naturally evokes thought and reflection, and leaves a lasting impression on the mind. A visit to the places sanctified by the footsteps of Our Lord or rendered illustrious by the lives of His saints, quickens religious feeling and assists pious meditation. A knowledge of the facts of religion is thus most deeply engraven on our minds. The suffering inflicted by the Turks on pilgrims to the Holy Sepulchre at Jerusalem was one of the chief causes of the Crusades of the Middle Ages.

74. THE CRUSADES were great military expeditions undertaken by the Christian princes of Europe, with the sanction of the Pope, for the purpose of freeing the Holy Land from the rule of the Mohammedans. It was deemed an intolerable grievance that the places sanctified by the footsteps of Our Lord should be under the sway of infidels.

This grievance was aggravated by the cruelties inflicted on the pilgrims to the Holy Sepulchre.

Peter the Hermit, by his eloquent portrayal of these cruelties, aroused the indignation of Europe, and the first crusade was set on foot by Urban II., at the council of Clermont, A. D. 1095. Godfrey de Bouillon was the chief military leader of this Crusade. He entered Jerusalem July 16, 1099, and established a Christian government there. His conquest of Palestine was not, however, permanent, and Jerusalem is still in possession of the Turks.

20.

SACRED VESSELS.

75. The vessels used in the service of the altar are the chalice, paten, ciborium, monstrance and lunette.

THE CHALICE is the lily shaped cup mounted on a base and stem which is used to hold the wine consecrated at Mass.

It is made of gold, or silver lined with gold internally. Chalices of onyx or other precious stones were not unknown in former times. Pope Victor III. made a gift of two chalices of onyx to the Monastery of Monte Casino.

The Council of Rheims, A. D. 813, ordered that chalices should be of gold or silver.

Great artistic skill and much precious material are used in the making and ornamentation of chalices.

76. THE PATEN is a small plate of gold or silver used to receive the bread for the consecration and the Host about the time of the communion.

In ancient times the paten was very large, as it also served the purpose of a ciborium in the distribution of Holy Communion. The chalice and paten are always blessed by the Bishop before being used.

77. THE CIBORIUM is the large vessel shaped somewhat like a chalice in which the Blessed Sacrament is reserved in the tabernacle. It is also used in giving communion. It should be made of the same material as the chalice. The name is taken from the Latin *cibus*, food, because it contains the food of souls, the Sacred Hosts consecrated at Mass.

78. THE MONSTRANCE, sometimes called Ostensorium, is the portable shrine in which the Blessed Sacrament is exhibited for the adoration of the faithful. In it the Host is borne in solemn procession, and with it Benediction of the Blessed Sacrament is given. It has a foot and stem by which it can be easily handled and set down when necessary.

The part in which the Host is enshrined is ornamented with radiating beams or rays resembling a sunburst or glory. When borne in processions it is protected by a canopy which is carried by six or eight persons.

79. THE LUNETTE is a small case or clasp which conveniently holds the Host when placed in the monstrance. It is shaped like a ring or new moon so as to hold the Host without concealing it.

21.

SACRED VESTMENTS.

80. THE SCAPULAR is a garment worn by certain religious orders. It is a long strip of cloth thrown over the shoulders and hanging down to the knees before and behind. They are of different colors in different orders. The Carmelites wear the brown scapular, the Servites, the black, the Theatines, the blue, the Trinitarians, the white and the Sisters of Charity, the red. The brown scapular is the most common, and its introduction is ascribed to St. Simon Stock, a superior of the Carmelites, in the beginning of the thirteenth century.

Lay persons may be invested in the scapular by a priest authorized to do so.

When worn by the laity it is reduced to the simple form of two pieces of woollen stuff connected by bands so that it may be worn over the shoulders. Those who wear the brown scapular, which is the badge of Our Lady of Mt. Carmel, are in an especial manner clients of the Blessed Virgin Mary. When properly invested in this

scapular the faithful gain certain indulgences attached by the Pope to the devout wearing of it.

Investment in the scapular causes the wearer to share in the merits of the good works of the order to which it belongs.

81. SACERDOTAL VESTMENTS are those worn by the priest in the celebration of the Mass. They are the amice, alb, cincture, maniple, stole and chasuble.

82. THE AMICE is a piece of linen marked with a cross at the upper edge, and is used to cover the neck and shoulders. Originally it was used to cover the head also, until the beretta or clerical cap was introduced about the tenth century. A vestige of this is seen in the custom of the Dominicans and members of other religious orders who wear the amice over the head on entering the sanctuary to say Mass.

Mystically the amice represents "the helmet of salvation," which according to St. Paul repels the darts of the wicked one.

83. THE ALB is, as its name implies, a white garment with which the priest covers his cassock when vesting for Mass. It must be made of white linen and reach to the feet.

It is the same as the linen garment worn by the priests of the Old Law in offering sacrifice. Indeed, it is the sacrificial robe of all the ancient

priesthoods. Its whiteness reminds the priest of the purity of heart and hand with which he should approach the altar to offer the Holy Sacrifice of the Mass.

The prayer which he says in putting it on expresses his desire to be washed in the blood of the Lamb. It reminds us also of the newness of life that all Christians put on in Baptism.

84. THE CINCTURE is a cord of linen used to keep the flowing alb in place. In a mystical sense it reminds us of the moral girdle with which in Holy Writ we are exhorted to gird our loins and reins, so as to be strong against temptation. The priest, in encircling himself with the cincture prays that the virtue of chastity may ever abide with him.

85. THE MANIPLE is a strip of precious cloth having a cross embroidered in the middle and on each of the ends.

It is of the same material and color as the chasuble.

It is carried on the left forearm in such a manner that it hangs equally on both sides.

In some of the Oriental Rites it still remains what, no doubt, it was originally, a silk handkerchief. It reminds us that merit is only gained by toil and tears, and that joy is the reward of labor. Bishops do not take the maniple till after the confiteor before Mass.

86. THE STOLE is a long band of precious cloth worn pendant from the neck and crossed on the breast.

The ancient stole was a full garment indicative of rank or honor in the wearer. The modern stole is little more than the ornamental border of the ancient stole.

Deacons and those in higher orders alone wear the stole, as it is a badge of dignity.

Deacons wear the stole only over the left shoulder, and crossed at the right side, as a mark of their grade, and in order to have the right arm free to assist the priest at Mass. Priests wear the stole while saying Mass and also in administering the sacraments or giving solemn blessings.

The prayer of the priest in putting on the stole, is that he be again endowed with the immortality which he lost in Adam.

87. THE CHASUBLE is the outer garment worn by the priest at Mass. The name is derived from the Latin *casula*, a little house or shelter. Originally the chasuble enveloped the entire body of the priest, somewhat as the cope does now. In some of the Eastern churches it retains its original shape at the present day.

With us, for convenience in handling the Chalice and Host, it is open at the sides, leaving the arms of the priest free.

The material should be silk or cloth of silver or gold.

88. The color is either white, red, violet, green or black, according to the particular color called for by the rubrics of the office of the day. White is used on festivals of Our Lord and of His saints, not martyrs; also on solemnities in honor of the Blessed Sacrament.

Red is used in honor of the martyrs and on Pentecost. Violet is used during Lent and other penitential times. Green is the proper color for Sunday, and is always used on that day, if not excluded by some festival requiring another color. It is also the color for certain ferials, that is, free days on which there is no festival.

Black is only used on Good Friday, and in Masses of Requiem for the repose of the souls of the faithful departed.

In a mystical sense the chasuble is emblematic of charity. The prayer of the priest in vesting, indicates that the chasuble is to remind us of the sweet yoke of the Lord, by carrying which we may merit divine grace.

22.

EPISCOPAL INSIGNIA.

89. THE PECTORAL CROSS, made of silver or gold, and suspended on the breast by a gold

chain thrown over the shoulders, is the distinctive mark of a Bishop. Holy relics are usually enclosed in the stem of this cross. It reminds the Bishop that his office is one of trial and tribulation as well as of dignity.

90. THE RING bearing a precious stone as a seal, is worn by Bishops on the third finger of the right hand. In saluting Bishops, it is customary to kiss the seal of his ring. It is an emblem of authority, and a pledge of fidelity to the Church.

91. THE CROZIER is a staff curved at the top like a shepherd's crook, and is carried by the Bishop in all solemn functions when he moves from place to place, or stands at the gospel.

Originally the crozier was surmounted with a cross.

The crozier is a symbol of the Good Shepherd and a sign of authority over the flock of Christ. It is an emblem of the pastoral charge over a diocese, which the Bishop receives when he is appointed by the Pope, and a reminder of the injunction laid upon him in his consecration, to be strict in the correction of abuses, mild in judgment, winning souls to the love of virtue by a gentle but firm rule.

The Pope never uses a crozier. This is perhaps due to the fact that in solemn functions

he is carried from place to place in the sedilia, or portable chair, and does not, therefore, need a staff to lean on.

92. THE MITRE is a covering for the head worn by Bishops when officiating. At first it was a simple linen coif, held in place by a ribbon, the ends of which fell on the shoulders.

Vestiges of these flowing bands are still seen in the lappets of the present mitre.

This coif was afterwards arranged to form peaks on either side of the head. The present mitre did not come into use till the eleventh century.

The modern mitre is a fillet encircling the head and surmounted by a high-peaked cap.

Mitres were worn by the Jewish high priests. Oriental Bishops do not use the mitre.

The Pope wears a tiara instead when he solemnly officiates as sovereign Pontiff. The tiara is a triple-crowned mitre. A Bishop uses three mitres of different materials.

The simple white mitre of linen or silk is used in ordinary functions, a richer mitre of silk embroidered with gold, or of cloth of gold, is used on more solemn occasions, and the precious mitre, which is made of gold or silver decorated with gems, is used in the most solemn pontifical ceremonies.

The mitre is an emblem of the spiritual hel-

met of salvation mentioned by St. Paul. (Eph. vi. 17.)

The two peaks of the mitre are reminiscent of the rays that beamed from the face of Moses as he descended from Mt. Sinai.

They may also remind us of the two Testaments of which Bishops are the custodians and interpreters.

Some Abbots, *i. e.*, heads of monasteries, have the privilege of wearing mitres when solemnly officiating in full pontifical robes. Cardinals wear the red hat to remind them that they should be ever ready to shed their blood for the faith.

93. THE PALLIUM is a narrow, ring-like woollen band passing round the shoulders, with two short lappets falling down the breast and back. It is ornamented with sable crosses, and is kept in place by three gold pins.

Originally the pallium was, as its name implies, a cloak. It is a symbol of the mantle of St. Peter, and properly belongs to the Pope alone. It is granted to Patriarchs and Archbishops in token of the fact that their authority comes from the Pope.

The pallium was the distinctive dress of the prophets and of the Greek philosophers and learned men in general.

The mantle of Elias fell on the shoulders of Eliseus when the former was taken up in a fiery chariot. (III. Kings xix. 16.)

Eliseus thus succeeded Elias in the prophetic office.

The Patriarchs of Alexandria used to transmit the pallium of St. Mark, which was their insignia, to their successors. This was typical of the Apostolic succession.

This is also indicated by the fact that the pallium is blessed by the Pope on the tomb of the Apostles on the Feast of their martyrdom in Rome, June 29.

The wool of which the pallium is made is shorn from white lambs previously blessed by the celebrant, at the church of St. Agnes, on the Feast of St. Agnes, Jan. 21. After this ceremony they are taken to the Pope who also blesses them and sends them to be cared for by the Nuns of the Blessed Sacrament.

The Pope wears the pallium continuously in sign of his universal jurisdiction. Patriarchs and Archbishops wear the pallium only in their own dioceses while pontificating at certain festivals designated by the Holy See.

An Archbishop elect can neither use the title nor perform the chief functions of his office, until he has received the pallium. The pallium of an Archbishop is buried with him, as indicating that it was a personal privilege which he cannot transmit to his successor.

The pallium is a sign that the Prelate who has

the privilege of wearing it shares to some extent in the plentitude of ecclesiastical power proper to the Pope. It is also an emblem of the Good Shepherd, and reminds the Prelate of his obligations towards the flock of which he is pastor.

23.

PROFESSION OF FAITH.

94. POPE PIUS IV. made a brief summary of the chief dogmas defined by the Council of Trent. It is used in all formal professions of faith prescribed for solemn occasions, such as the opening of synods, installation of Bishops, conferring of the degree of Doctor of Divinity, etc.

It is known as the Creed of Pius IV., and may be said to be the official creed of the Church.

It begins by reciting the Creed as given on page 13 of this book, and continues as follows :

I admit and embrace the Apostolic and Ecclesiastical traditions, and all other customs and laws of the Holy Roman Catholic Church.

I accept and hold the sacred Scriptures in the same sense in which they have been and are held by Holy Mother Church, to whom it belongs to judge of the true sense and interpretation of the same.

I will not receive nor interpret them in any sense contrary to the unanimous consent of the Fathers.

I openly confess also that there are seven sacraments of the New Law, instituted by Christ, to wit: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order and Matrimony. I believe that these sacraments are necessary for the salvation of mankind, though all are not necessary for every one.

I believe that the sacraments confer grace, and that Baptism, Confirmation and Holy Order cannot be received twice. I also accept the ceremonies used by the Church in administering the sacraments. I embrace and accept all that has been defined by the holy Council of Trent relating to original sin and justification. I confess that in the Mass there is offered to God a true, proper and atoning sacrifice for the living and the dead; and that in the Eucharist there is truly, really and substantially the body and blood, soul and divinity of Our Lord Jesus Christ, and that a change is made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which change is called by the Catholic Church, Transubstantiation. I also believe and confess that under either species alone, we receive Christ whole and entire, and a true sacrament.

I firmly hold that there is a Purgatory, and that souls therein detained are helped by the suffrages of the faithful, and I likewise declare that the Saints reigning with Christ are to be honored and invoked, that they pray for us, and that their relics should be venerated.

I also declare that the images of Christ, of the ever Virgin Mother of God, and of the other Saints, ought to be retained and held in due honor and veneration. I affirm that the power of granting indulgences was left by Christ in His Church, and that the use of them is most salutary to Christian people.

I acknowledge the Holy Catholic Apostolic Roman Church as the Mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles, and vicar of Jesus Christ.

I unhesitatingly accept and profess my belief in whatever else the sacred Canons, the General Councils, and particularly the holy Council of Trent and the Œcumenical Council of the Vatican, have handed down, defined and declared. I especially hold what the latter has decreed about the primacy and infallible teaching of the Roman Pontiff.

(The words relating to the Council of the Vatican were inserted by Pope Pius IX.)

I condemn, reject and anathematize all things

contrary to the foregoing, and all heresies which the Church has condemned, rejected and anathematized. I believe, sincerely hold and profess this true Catholic faith, without which no one can be saved. And I promise most constantly to retain and confess the same entire and pure, with God's assistance, to the end of my life.

[NOTE TO PAGE 76, No. 148.]

JUSTICE.

95. Justice moves the will to render to every one his own or what he has a right to. Its office is to guide us in our dealings with others, so that we may give each his due.

In exchange, that is just which is a fair equivalent for what we receive. Natural justice and equity are almost the same thing. Equity implies fairness which mere legality does not always secure.

A right may be either natural or conferred by law. A natural right is one that belongs to us from the mere fact that we are human beings.

The right to live, to use our faculties, and to enjoy the fruits of our labor, are natural rights. The just will of the community embodied in law can confer rights that are not contrary to natural

justice. Moral justice is superior to legal. Legal justice looks rather to the general good; moral justice, to the rights of the individual as well as those of the community. Justice concerns itself with exterior actions rather than with interior affections or dispositions. Legal justice distributes honors and burdens equitably, regulates exchanges of goods between individuals and metes out suitable penalties for wrong-doing.

The object of justice is the right. A right is that which we may justly claim or keep as our own, or do for our own purposes. It is either ownership or the right to use and to profit by the use.

96. Supreme dominion belongs only to God, but the right to own things belongs also to man. Dominion, or ownership, consists in the right to keep or dispose of a thing as we please, without injury to others, and is perfect when we can dispose of the thing and its use. Private ownership of land and goods is in accord with natural law and is sanctioned both by the law of God and the laws of the state. "Covet not thy neighbor's field." (Deut. v. 22.) "Thou shalt not covet thy neighbor's goods." (Exodus xx.)

Eminent domain enables the state to take, for due compensation, such private property as may be needed for the good of the community.

A parent, by the laws of this county, has

dominion over the earnings of a minor child while that child is living with him, and is supported and properly treated by him. If the father is guardian of a child's property, he receives the income of it, but must account for it to the court when the child comes of age. He is the trustee and not the owner of it, and is bound to use it for the benefit of the child alone.

Dominion may be acquired over wild land that belongs to nobody, by merely taking and holding possession of the same by effective occupancy, if no human law forbid it.

Lost treasure if found on land by the owner of the latter will belong to him, if the original owner does not appear to claim it, and civil law does not otherwise decree.

Dominion may also be acquired by prescription, that is, by peaceful possession in good faith on such apparent title and during such period as is required by law. Ignorance of fact, but not ignorance of the law will put a man in good faith. Long peaceful possession is in itself regarded as a title. Bad faith in the acquisition will vitiate all right of prescription and no lapse of time can cure the defect.

Legal lapse of another's right may put a man in possession, but it is not everything that human law permits that the conscience will sanction.

[NOTE TO PAGE 77.]

FAITH.

97. Faith is belief on the authority of another. If the authority is human, the faith based on it is human ; if it is divine, the faith resting on it is divine.

Knowledge is either natural or supernatural. Natural knowledge is the fruit of mental action, observation and science ; supernatural knowledge comes to us by divine faith. Hence divine faith is a supernatural virtue by which, grace helping us, we believe all that God has revealed, because he is truth itself. The virtue of faith is a habit of the soul by which acts of faith are made when we come to the use of reason.

Faith is a gift of God, and is the first supernatural virtue infused into the soul. It is not the first grace, as the grace that moves the mind to assent and the will to consent must precede it.

As the virtue of faith is infused into the soul by baptism, all Christians who have come to the use of reason and received religious instruction are able to make an act of faith and are bound to do so at certain times.

98. Faith is explicit when assent is given directly to the truth believed.

It is implicit when the truth is contained in some other truth that is believed. He who believes that there are two natures in Christ implicitly believes that there are two wills in Christ, even when he does not advert to this.

Although faith is the root of justification, it may, through want of charity and good works, fail to lead to salvation.

Some truths which are not dogmas of the Catholic Church are of divine faith; that is, there are revealed truths generally held by the faithful that have not yet been dogmatically defined by the Church.

99. The motive of faith is the veracity of God. We believe what God has revealed, because his knowledge is infinite and being truth itself he cannot deceive us. The object of faith is every truth revealed by God. "We must believe by divine and Catholic faith whatever is contained in the written or traditional word of God and taught by the Church as divinely revealed, either in her solemn decrees or in her ordinary and universal teaching." (Vatican Council, Cap. iii.)

True faith is firm and certain. Faith in its motive is more certain than science, because it rests on the veracity of God, while science is the result of human experience and reasoning. The truths of faith are most certain, as the motive of

faith is the strongest that can win assent. Faith excludes all doubt, even in the case of mysteries which the mind cannot see clearly nor fully explain. Some truths known or capable of being known by natural reason are matters of faith. The knowledge of the existence of God is at once a truth of reason and a truth of faith. Faith, however, is chiefly exercised with regard to truths that cannot be demonstrated by reason or learned by experience. The authority of God in this case supplies the place of intrinsic evidence or the testimony of the senses. Many facts of science which we do not understand are accepted by us on the authority of learned men in whom we have faith.

100. Faith is necessary for salvation. It is one of the means of salvation which is necessary in itself, and because God prescribes it. "Without faith it is impossible to please God." (Heb. xi. 6.) "For by grace you are saved through faith." (Ephes. ii. 8.) "He that believeth not shall be condemned." (Mark xvi. 16.) "And this is the victory that overcometh the world, our faith." (I John v. 4.)

In order to be saved we must believe explicitly in one God, that the three divine persons, Father, Son and Holy Ghost, are this one God, that the second person of the Trinity became man and died to redeem us, and that God will reward the

good and punish the wicked in the next life. Yet some, through no fault of their own, may be ignorant of the Trinity and Incarnation without being lost on that account. At least many theologians hold that this is very probable.

By a divine precept we are bound under pain of mortal sin not to reject any dogma of faith that is sufficiently proposed to us. This precept is urgent at all times. We are also bound to believe, at least implicitly, all the truths that God has revealed.

It is our duty, because it is the will of God, to learn and believe explicitly the articles of the Apostles' Creed, and to know the commandments of God and of the Church, the Lord's prayer and such sacraments as we have received or are about to receive.

101. As in matters of faith we have not metaphysical certitude which compels assent, the will remains free to accept or reject the revelations contained in the Scriptures and the truths taught by the Church, though it sins by rejecting them. The merit of faith arises from this, that it is an act of free will moved by the grace of God. A profession of faith extorted by coercion or obtained by pains and penalties from an unwilling mind is of no value. In the conversion of unbelievers it is not lawful to use force

or punishment. A man does not truly believe unless the will consents.

102. There are certain motives of credibility apart from the motive of faith which is the veracity of God.

That is credible which is made known to us by a trustworthy teacher or witness or proved by miracles or other valid arguments. Our assent is not given to doctrines except on reasonable grounds of credibility. For the unlearned the chief and sufficient motive of credibility is the divine origin and teaching of the Church which they learn through their pastors, teachers and parents. All who have the time and the ability to study the proofs that tend to make matters of faith more credible, should acquire a knowledge of them. Some of these proofs arise from the very nature and excellence of the truths themselves, and some are taken from external sources, such as testimony, prophecy and miracles.

103. The act by which we give assent must not exclude any revealed truth. This is necessary for the integrity of our faith. Unbelief in any one article of faith properly proposed, banishes the virtue of faith from the soul. Wilful or formal heresy destroys the habit of faith. Such heretics continue to believe some of the doctrines of Christianity by human faith, without having divine faith.

Having once impugned the veracity of God in rejecting a truth of faith, they can accept nothing on the authority of God with that certitude that belongs to divine faith. They have made shipwreck of the faith.

104. Formal heresy is an erroneous doctrine stubbornly held by a Christian with respect to some dogma of Divine Catholic Faith. An error regarding matters of faith not yet proposed by the Church for the belief of all, is not formal heresy and may be an excusable mistake. A doctrine which is only indirectly opposed to a dogma of faith is censured as dangerously near to heresy, rash or erroneous. The Church is the judge of sound doctrine and of heresy.

He who errs in belief, even through vincible ignorance, may commit a sin in not removing his ignorance, but he is not a formal heretic. If the ignorance is invincible, that is, such as it is morally impossible for him to remove, the error is neither heretical nor even sinful. In the latter case, if a baptized person, not in visible communion with the Church, lives according to his conscience or has perfect contrition for his sins, he is in the way of salvation. If he is unbaptized and has come to the use of reason, the saving effects of baptism may be supplied by charity and the desire of baptism.

105. PROPHECY is the certain foretelling of future events which cannot be known by natural means, such as facts depending on the free will of God or of man. God alone knows such future events and he sometimes causes them to be foretold by his prophets so as to attest their divine mission. Mankind has always and universally believed that God foreknows future events and sometimes communicates that knowledge to men. The general belief in oracles, auguries, etc., is a sufficient proof of this.

As God is the author of prophecy, it is a strong proof of revealed truth when prophecy is fulfilled in confirmation of the divine mission of a religious teacher or of the inspiration of an apostle or evangelist. From the prophecies of the Old Testament can be drawn convincing proofs that Christ is the Messiah.

Christ himself foretold many things that came to pass during the life of his Apostles, such as the betrayal of Judas, the denial of Peter, his own crucifixion and resurrection, etc.

These fulfilled prophecies are motives of credibility and confirm our faith in the divine origin of the Christian religion.

Miracles are treated at page 327 of this book.

[NOTE TO PAGE 79.]

THE MALICE OF SIN.

106. The malice of sin lies in the fact that it is a deliberate choice to disobey God for the sake of some earthly good.

He who is disposed to offend God for the sake of some unlawful gain or pleasure, sins with malice. All sins are not sins of malice.

We may sin through wilful ignorance of duty, through the force of passion which human frailty fails to resist, or through a feeble will that readily yields to temptation. Any act involving greater love for some created good than for God and eternal happiness, is sinful, even though not tainted with malice.

Such an act is a violation of God's order and is in opposition to the divine will, and hence is always a sin and deserving of punishment.

The gravity of sin is sometimes lessened by excusable ignorance, excessive fear, coercion or inadvertence. On the other hand, venial sins or even acts in themselves innocent may become grave sins, through an error of conscience, evil intent, formal contempt of the lawgiver or foreseen resultant scandal.

If we judge that something lawful is unlawful and yet are willing to do it, we commit sin.

This would be a deliberate opposition of our will to the will of God.

Our actions may be good in themselves and yet be vitiated by the bad end to which they are directed.

He who does a wrongful act in contempt of the authority of God sins grievously.

Things good in themselves, but having the appearance of evil and leading others to sin, are not lawful for us to do. This would be giving scandal.

The consent of the will is the chief element in sin. The mind presents to the will a forbidden object or immoral act, and the conscience informs us that it is wrong. If, then, the will gives consent to the suggestion, it falls into sin even before the act is done.

107. A long-continued course of voluntary wrong-doing may finally result in such a blunting of the moral sense and perversion of the will, that it becomes indissolubly wedded to evil and utterly turned away from God. This is the state of the damned in Hell and becomes the chief cause of the eternity of their punishment. They cease to have correct views of the malice of sin, are cut off from God's grace, and hence are incapable of repentance. Their wills have become so hostile to the will of God and their sense of right and wrong so perverted, that they tend to

hate what is good and love what is evil, and are, in a sense, fixed in their state of perdition. Their aversion from God is so complete and deep-seated that they will not turn towards the throne of His mercy, are incapable of divine charity, and hence cannot conceive true sorrow for sin. As there is no pardon for sin without contrition, so there is no redemption for those in Hell. Mortal sin in itself deserves eternal punishment.

THE GRAVITY OF SIN.

108. The gravity of the guilt of sin is seen from what it is in itself and in respect to God, and from its effects.

Sin is a revolt against the Lord of all and hence an act of supreme wickedness. It is a violation of the order of right and justice established by the Creator for the good of His creatures.

It is a disregard for the dictates of conscience and an outrage on that sense of right and wrong implanted in the nature of man at his creation. It is an act of ingratitude towards our Heavenly Father and Divine Saviour. It is an injury to the Majesty of God and an act of disobedience.

to Him who has a right to command. It insults God by preferring creatures to Him. It defeats the object of God in creating men to love, serve and worship Him in time and in eternity. It is a vicious disregard of our eternal welfare, as it is the deliberate casting away of the grace of redemption so dearly purchased on the Cross.

It makes of no avail the merits of the sacrifice of Christ and crucifies Him a second time.

"They crucify to themselves the Son of God afresh and put Him to open shame." (Heb. vi. 6.)

It mars or brings to naught the work of sanctification wrought in us by the Holy Ghost.

In some of its forms it does grave injury to our fellow-men by acts of injustice and by disturbing the good order of society and the peace of the family and the community.

It often cruelly wounds the sensibilities of our neighbor and arouses him to wrath and violence. It is the great plague of humanity and the cause of most human woes. It is a source of discord and unhappiness among men. It damages the family, the state and the Church.

It defiles the soul with guilt and makes it foul in the sight of God and His angels. It brings down upon us the condemnation of God and subjects us to punishment here and hereafter. It wounds and weakens the faculties of the soul

and tends to lower the moral nature and debase us to the level of the brute. It entails upon us and upon others suffering and sorrow. Our sins will be visited on the heads of our descendants. It banishes the grace of God from the soul and thus kills its supernatural life.

It severs us from the love of God and thrusts us out of His society and excludes us from the perfect communion of the saints.

Sin impairs the powers of the body, darkens the intellect, weakens the will and tends to form bad habits, uproot the seeds of virtue and foster our vicious inclinations.

[NOTE TO PAGE 81.]

CAPITAL VICES.

109. There are seven vices which are the sources of many sins and hence are called capital. They are fountains of other vices.

These vices are certain habitual dispositions to evil implanted in human nature by original sin. They are flaws in our faculties disposing them to act against the order of reason. They are, therefore, the fruitful sources of inordinate desires and sinful acts.

These vices are not equally strong in all, nor are all of them equally strong in each of us.

Every man has his dominant vice and against this he has chiefly to be on his guard. This is commonly called his besetting sin or ruling passion. The capital vices are rooted in undue self-love. Selfishness is the soil in which flourish pride, covetousness, lust, anger, gluttony, envy and sloth.

110. PRIDE is an inordinate love of our own excellence, an undue self-esteem. It is the lifting of one's self above the level assigned to us by our Creator. (Summa 11-11 q. 162, 5.)

St. Gregory calls pride the queen and mother of vices. The proud are numbered by the Apostle among "those who deserve death." (Rom. 1.) Pride is sometimes a mortal sin.

"Pride is the beginning of every sin." (Ecclu. x.) Pride seeks to throw off the yoke of the law of God and thus it generally enters into every sin. "Thou hast broken my yoke, thou hast burst my bands and hast said I will not serve." (Jerem. ii. 20.) "The proud are an abomination to the Lord." (Prov. xvi. 5.)

Some men are puffed up with self-esteem because of some natural ability which they have, and, forgetting that it comes from God, are proud. Some regard their success in life as due solely to themselves and not to the gifts of God, and so are guilty of pride. "God resisteth the

proud and giveth his grace to the humble.”
(James iv. 6.)

III. VAIN-GLORY is not the same as pride, though one of its chief offshoots, and itself a source of many sins. Pride loves to excel, vain-glory seeks to manifest unduly that excellence.

Vain-glory consists in taking pleasure in praise on account of some quality or action that does not belong to us, or on account of something base and unworthy of praise. Vain-glory is the handmaid of pride and so makes a vain display of the things for which we esteem ourselves. Vain-glory rejoices in the praise of flatterers and when justly praised fails to refer all to God to whom alone glory belongs.

Some think more highly of themselves than is just and more poorly of others than they deserve, and thus fall into the sin of vain-glory.

From this evil root springs ambition, by which we unduly desire honors or power or seek offices by fraud or for which we are unfit, or strive to exalt ourselves to dignities to the exclusion of more worthy persons.

Vain-glory leads to boasting by which we sound our own praises; to rashness, by which we seek applause by foolish daring; to hypocrisy, by which we lay claim to virtue that we do not possess, and to obstinacy, by which we refuse to yield our opinion to a better. Con-

tempt of others, discord, quarrellings and disobedience are often the result of vain-glory.

Pride is opposed to humility.

COVETOUSNESS.

112. COVETOUSNESS is an inordinate love of riches. Excessive greed of gain and the unreasonable hoarding of wealth are sins of covetousness. Wealth is a God-given trust which we are neither to hoard uselessly, nor squander foolishly, but use judiciously for our own well-being, and for the good of mankind.

Riches are rightly used in the relief of the miseries of the poor, the sick and the orphan, and in advancing the Kingdom of God on earth and providing for the dignity of divine worship. "Seek ye first the Kingdom of God and his justice and all these things shall be added unto you." (Matt. vi. 33.) Vain hoarding of riches is avarice, the meanest of vices.

When we love and use riches merely to minister to our luxury, to flatter our pride or make a vain display, we commit sin.

Covetousness hardens the heart against the pleadings of the poor, leads to dishonesty,

fraudulent dealing and rapine. It is also the source of that undue solicitude for the goods of this world against which Our Lord warned his disciples. Cupidity is the root of many evils, according to the Apostle. (I. Tim. vi. 10.)

113. LUXURY or lust is an immoderate desire or indulgence in carnal pleasures. It is sometimes called sensuality. It is the source of all the sins forbidden in the sixth and ninth commandments.

Every unlawful indulgence in sensual pleasures is a sin of luxury. Mental blindness, fickleness of purpose, disgust for spiritual things, hatred of God's law and despair of salvation are some of the effects of long indulgence in this vice. Luxury is opposed to chastity.

114. ANGER is a feeling of ire against some person or thing on account of some injury done to us. Anger is not always sinful.

We are naturally and rightly angry when wronged, and zeal for justice impels us to right the wrong and chastise the wrong-doer so that he may refrain from injuring us again. Anger is sinful only when it is unjust, excessive, bitter or morose. Rage is excessive anger that blinds the reason, and leads to the infliction of more punishment than is deserved. Even just anger should be held in check and tempered with mercy. We must not harbor anger for any length of time,

because it is liable to become morbid and turn to rancor and spite.

Indignation is akin to anger, and is excited by grossly unworthy conduct towards ourselves or others, and is generally without sin. Anger leads to injurious and insulting words, quarrelling, violence, contumely, and even to blasphemy, when it is directed against God.

Anger is opposed to meekness and gentleness.

115. GLUTTONY is undue greediness in eating or drinking. It is opposed to temperance and sobriety.

Eating or drinking for mere pleasure beyond what is proper to sustain health or strength is a sin of gluttony.

Excess in drinking is usually called intemperance, and the result is ebriety and drunkenness.

DRUNKENNESS when it is brought about directly or willed in its known cause, is a mortal sin, if complete, because while it lasts it robs a man of the use of reason and hence of conscience, his moral guide. When these safeguards of morality are removed, there is grave danger that the passions, being now without curb, will lead men to sin.

Over-indulgence in intoxicants of any kind is a sin, because it is an act of gluttony, an *excess* and a harmful misuse of a thing.

Continued indulgence in the excessive use of intoxicants injures the powers of mind and body, unfits a man for the duties of life, brings disgrace upon himself and ruin upon his family. Drunkenness is the fruitful mother of crime and the cause of much of the poverty that exists. It is a monstrous evil and one of the worst scourges of humanity.

The most shocking scandals, disgraceful broils, assaults on the person and even murder itself, spring from intemperance.

The Third Plenary Council of Baltimore says :
“ The misuse of intoxicating drinks is certainly one of the most deplorable evils of our age and country. It is a constant source of sin and misery. It has brought to utter ruin countless multitudes and entire families, and has sent very many souls to eternal perdition. All should, therefore, bend every energy to the rooting out of this baleful evil. Let liquor dealers reflect that this business is fraught with many and grave dangers and occasions of sin. If possible, let them engage in some more becoming way of making a living.

“ Let those who are engaged in the sale of liquor remember that if by their fault religion is dishonored or men brought to ruin, there is in Heaven an Avenger who will certainly inflict on them the severest penalties.” Decrees, pp. 146-8.

ENVY.

116. ENVY is sadness at another's good because it excels our own or seems to diminish our glory. It may be a mortal sin.

"Envies, murders, drunkenness . . . they who do such things shall not obtain the Kingdom of God." (Gal. v. 21.)

There is something of malice always in envy.

"By the envy of the Devil, death entered into this world." Wisd. ii.

Envy rejoices at the misfortunes of those whom we fancy to be our rivals, and casts an evil eye on the happiness of others.

Envy is the canker of the heart, the gall of bitterness in the cup of life. It pines away in view of the good fortune of others, and gnaws one's own heart while it backbites the neighbor. "If you have bitter zeal and strife in your hearts . . . this is earthly, devilish." (James iii. 15.)

To grieve over the bounty of God whereby the sun shines on the good and bad alike, would be wicked. Sadness at another's good because we see it is wanting in us, is not envy but emulation, which is lawful when it merely prompts us to make up what is wanting in ourselves as compared with others. Indignation may be excited at seeing persons enjoying good things which they do not deserve and is lawful when it is just and not uncharitable.

To feel glad at the failure of the unworthy to reach stations to which they aspire, but for which they are manifestly unfit, is not sinful.

Jealousy is akin to envy. It is a malign feeling towards one who is our rival for something we greatly desire, and prevails chiefly in love affairs and ambition.

Odium is vexation of spirit and has in it something of hatred.

Envy gives rise to heartburnings, malice, slander, cruelty, hatred and desire of another's downfall, and is opposed to brotherly love.

117. SLOTH is a lazy habit of mind which makes us hate and shun labor and arduous duty. Sloth in its worst form causes us to have a loathing for the spiritual good we are bound to gain, because of the labor required to attain it. It is then mortal, in as much as it directly opposes divine charity and tends to withdraw us totally from the service of God.

The Kingdom of God suffereth violence and only the active obtain it. The barren fig-tree was held accursed because it cumbered the ground and bore no fruit.

To shirk duty is always a sin, the gravity of which depends on the nature of the duty and the degree in which it is neglected.

To allow our talents to lie unused through sloth is also wrong. The unprofitable servant is condemned in the gospel.

Sloth is the fruitful mother of many evils. Indolence, tepidity in God's service, neglect of the Sacraments, distractions in prayer, faint-heartedness in the face of difficult duties, disgust for spiritual things and bitterness towards those who urge us to labor for our salvation, are the chief effects of sloth.

That aridity of spirit which sometimes cools the fervor of devotion is not the same as tepidity.

It is an affliction, which often comes upon us without our fault, and under it we need energy and patience to keep us from slighting or giving up our spiritual exercises. This dryness of spirit does not, however, lessen the value of prayer. The prayer of Our Lord in Gethsemane was uttered from a desolate heart, and in great agony of spirit.

[NOTE TO PAGE 85.]

CONSCIENCE.

118. Conscience is an application to a special case of our knowledge of the law, whereby we determine our duty with respect to an act to be

done or omitted here and now. (St. Thomas, Summa I-II q. 19, 5.)

We know the first elements of the natural law by the intuitive act of right reason. The other laws that bind us we learn from the Word of God and the teachings of the Church.

119. Conscience is an act of judgment in view of a practical case based on our consciousness of the distinction between right and wrong. This consciousness is called the moral sense.

Man's will remains free under the action of conscience. It guides and commands, but does not coerce the will.

There is always danger, however, in disregarding the promptings of grace.

Judiciously formed it is for each one his final rule of moral conduct. What it certainly commands us to do here and now, in view of all the conditions of the case, we are morally bound to do, and what it forbids we can never do without sin. When it merely counsels or simply permits, we are free to act or not as prudence may suggest.

There are, however, defective states of conscience that must be rectified before we can accept it as a safe guide. Conscience is not infallible. Being an act of human reason, it is, like all human judgments, liable to error.

If the error is invincible, that is, beyond our power to correct, we must still follow the dictates of such erring conscience.

If the error is due to our own fault, to wilful ignorance, for instance, of some law that we ought to know, and if we have some reason to suspect that our conscience is in error, we must correct the error before acting. What a man after careful enquiry and due consideration judges to be his duty, this he must do, under pain of sin.

120. To do what is bad or what we think is bad, is wrong. An act to be right must not only be good, but must appear so to us. Hence it is not lawful to act against even a culpably erroneous conscience ; neither is it lawful to obey it. In this case, as well as in that of a doubtful conscience the only safe course is to abstain from acting and in the meantime labor to correct the error or remove the doubt.

If the opinions for and against the obligation are each truly probable, we are free to follow either.

Where the validity of a sacrament or conditions absolutely necessary for salvation are in question, we must follow the opinion that favors the law.

Conscience is sometimes perplexed, that is, practically forced to choose between two evils. In this case we must prefer the lesser evil. This

does not imply that it is ever lawful to do wrong. When either of two actions is inevitable, we do right in doing the best we can under the circumstances. Conscience following the divine law is supreme even in the face of the command of a superior.

121. A scrupulous conscience is one that regards lawful things as forbidden, or makes much of trifles. It is formed on vain fears rather than on knowledge, and is often blind to grave duties. It is sometimes due to a morbid anxiety about one's self. When it is the result of self-conceit, as it often is, the only remedy for it is humility.

Wise direction and spiritual counsel are needed to cure this disease of the soul, and give juster views of things to the scrupulous.

Lack of power to distinguish between real duties and matters of counsel is often the cause of scruples. Sound advice is needed in such a case. Prayer and concern for the welfare of others are most useful remedies for scruples.

On the plea of following conscience gross injustice is sometimes done to others by scrupulous persons, who often have a clear vision for the mote in their neighbor's eye while blind to the beam in their own.

122. A lax conscience is one that is formed on the maxims of the world or on mere human laws and self-interest rather than on the law of God.

It is one that judges, on insufficient grounds, that a thing is lawful whereas it is unlawful, or that a sin is venial while in fact it is mortal.

Conscience applies the law of God, and is not free to act without regard to law. Freedom of conscience does not mean freedom from the restraint of divine or human law, but freedom from coercion.

123. The ruling of conscience may either precede, accompany, or follow the act. Before an action, conscience judges that it is good and either counsels or commands it, or it pronounces it bad and orders us to avoid it.

During an action it continues to bear witness unto us as to the morality of our conduct, and either encourages us to proceed or forbids us to continue.

After an action, it rewards us by approval, if the action was good, or punishes us by remorse, if our conduct was bad.

124. When conscience approves of one line of conduct as more perfect than another, we are not bound to do the more perfect thing as long as what we do is good, unless we are bound by vow to observe the counsels or to choose the better part.

Conscience interprets and applies the law, judges of the morality of our acts and executes the sentence by rewarding us with approval or

punishing us with remorse. It is also our accuser, and the witness for or against us.

If conscience is debarred from performing these functions in this life it will surely perform them in the next. Then it will become the worm that never dieth, and fan the fire that is never quenched.

Conscience, since human nature was impaired by original sin, is not free from imperfections. It is more or less obscured by ignorance, and responds only feebly to the will of God. Our passions, prejudices and self-interests hinder the free play of conscience, and sometimes delude us by giving us a false conscience. Lax public opinion and the maxims of the world tend to blunt the sharp edge of conscience and lull us into a false security. It is our duty to be active in enlightening our conscience, and to pray for the grace of God to enable us to conform our will to His.

PRUDENCE.

125. As prudence rules all the virtues, so also does it aid us in forming our conscience.

Prudence is that practical wisdom whereby we guide our conduct to a good end and select the fitting means to that end. It differs from conscience in this, that it is not concerned solely

with acts to be done here and now, but looks to future designs and the means of achieving them. It differs from wisdom in as much as it is practical and not speculative. It has to do with particular duties rather than with generalities or abstract truths.

It is more than knowledge, as it is knowledge turned to use.

The prudent man uses counsel in selecting the end and the means so that his conduct may be right and productive of good.

He uses judgment in the choice of means so as to avail himself of the most fitting, and applies these means with a hearty good will to the end in view.

The prudent man in making up his mind is guided by his experience of the past and his knowledge of present conditions, and is docile in learning from books and wise men how best to achieve his purpose. Skill enables him to find the means and adapt them to the end. Foresight helps him to see in advance the difficulties that may arise and the probable results of the action proposed. His reasoning powers are exercised in making choice of the means most likely to effect the object in view. He is cautious in what he undertakes, vigilant in guarding against mistakes and uses due care and diligence in the work in hand.

Craft, guile and fraud have no place in Christian prudence.

A cunning use of bad means to gain even a good end is no part of prudence.

It is lawful to take due care for our future temporal welfare, but over-anxiety is that solicitude against which we are warned in the gospel. Solicitude may be unlawful in three ways, viz. : if we seek temporal goods as our final end and aim, or take excessive pains to acquire them to the neglect of spiritual things, or allow ourselves to be turned aside from duty by fear of coming to want thereby. "Be not, therefore, solicitous for to-morrow. Sufficient for the day is the evil thereof." (Matt. vi. 34.)

[NOTE TO PAGE 67.]

ŒCUMENICAL COUNCILS.

126. An Œcumenical Council is a general council of the Bishops of the Catholic Church called by the Pope and presided over by him or his legate. It is the reunion of the members of the whole teaching body and has the assistance of the Holy Ghost, so that its decisions in matters of faith and morals are infallible, if acquiesced in by the Sovereign Pontiff.

There have been twenty general councils, beginning with the Council of the Apostles (A.D. 52) at Jerusalem, and ending with the Vatican Council held in Rome, A. D. 1869.

127. THE COUNCIL OF JERUSALEM decreed that the rite of circumcision was not necessary for salvation in the Christian Church.

128. THE COUNCIL OF NICE, A. D. 325, held in the time of Constantine the Great, and summoned by him with the approval of Pope Sylvester I., condemned the errors of Arius, who taught that Christ, although the Son of God, was not of the substance of the Father from all eternity. To guard against this error in the future, the words "consubstantial with the Father" were inserted in the Creed in relation to Christ.

This council fixed the time of Easter, about which there was a dispute between the Eastern and the Western Church. It also decided that heretics, on being reconciled to the Church, need not be baptized.

129. THE COUNCIL OF CONSTANTINOPLE, A. D. 381, condemned the error of Macedonius, who taught that the Holy Ghost was a creature of God. This council added to the Nicene Creed the article: "We believe in the Holy Ghost, Lord and giver of life, who proceedeth from the Father, who with the Father and Son is adored

and glorified, who spoke by the Prophets." This is found in the Creed of the Mass (see page 13 of this book).

The council in defining this doctrine followed the lead of Pope Damasus who, in a synod at Rome, A. D. 378, decreed: "If any one denies that the Holy Ghost is, as the Son, truly and properly of the divine substance and true God, let him be anathema." This council was not presided over by a Papal Legate and only a portion of its decrees was confirmed by the Holy See.

130. COUNCIL OF CARTHAGE, not general, A. D. 418, condemned Pelagius.

131. COUNCIL OF EPHESUS, A. D. 431, condemned the error of Nestorius, who taught that there were two persons in Christ and that the Blessed Virgin Mary could only be called the mother of the human person of Christ. He refused her the title of Mother of God, but was willing to call her the Mother of Christ. This council had the sanction of Pope Celestine. It confirmed the decrees of the Holy See which condemned the errors of Pelagius in regard to original sin, free will and grace.

Pelagius was of Great Britain, and brought out his novel doctrine in Rome about the year 400.

He taught that man without the aid of divine

grace could lead a life pleasing to God, although giving the name of grace to man's aptitude for moral excellence and free will inclining to virtue.

He regarded the existence of conscience as a proof that our moral nature was not impaired by the sin of Adam. He denied the existence of Purgatory.

132. THE COUNCIL OF CHALCEDON, A. D. 451, under Pope Leo, condemned the error of Eutyches, who taught that there was only one nature in Christ. The dogmatic epistle of Pope Leo to Flavian, in which is defined the two distinct natures in the one person of Christ, was accepted by this council.

133 THE SECOND COUNCIL OF CONSTANTINOPLE, A. D. 553, condemned certain doctrines found in writings attributed to Origen. Some of these errors were: that the souls of men were created before their bodies, that even in Hell redemption is possible, that the blessed in Heaven can fall again, and that the Mosaic account of Eden is merely an allegory.

This council also condemned the doctrines of the "Three Chapters," that is, the works of Theodore of Mopsuesta, Theoderet and Iba, which favored the Nestorian heresy.

In the year 527, the error of Cassian, who held that a man could by free will obtain faith without

any enabling grace, was condemned by the synod of Orange.

134. THE THIRD COUNCIL OF CONSTANTINOPLE, A. D. 681, condemned the error of the Monothelites, who taught that there was only one will in Christ. The originator of this heresy was Sergius, Patriarch of Constantinople, who was upheld in his opinion by the Emperor Heraclius.

The decrees of this council were confirmed by Pope Leo II.

135. THE SECOND COUNCIL OF NICE, A. D. 787, under Pope Hadran, condemned the errors of the Iconoclasts, that is, those who protested against the veneration of sacred statues and pictures of Christ and the saints. The Emperor Leo Isaurus, at the instigation of the Jews, had ordered all sacred images to be removed from the churches, A. D. 726. St. John Damascene defended the pious use of images.

136. THE FOURTH COUNCIL OF CONSTANTINOPLE, A. D. 869, was the last general council held in the East. This council deposed Photius, the author of the Greek schism, who had been intruded into the See of Constantinople, and reinstated Ignatius, who was the true Patriarch.

137. THE FIRST LATERAN COUNCIL was convoked in Rome by Pope Celestine II., A. D. 1123. This council confirmed the concordat made at

Worms (1122) between the Pope and the Emperor. By this agreement the Emperor resigned his claim to invest Bishops with jurisdiction in spiritual matters, leaving this entirely in the hands of the Pope, though still retaining a certain control over the temporalities of the Sees. This council renewed the grant of indulgences made by Urban II. in favor of the Crusaders, and still further provided for the reformation of ecclesiastical discipline.

138. THE SECOND LATERAN COUNCIL, A. D. 1139, condemned the errors of Peter de Bruis and Arnold de Brescia, who taught that the Pope and the clergy should be subject in all things to the civil power, and hold no property, but depend entirely on the alms of the faithful. This teaching led to sedition, and to the pillage of cardinals' houses, and an attack on the temporal dominions of the Pope. This council rescinded the acts of the anti-pope, Peter Leo.

The great adversary of Arnold of Brescia was St. Bernard, who preached the Second Crusade after Edessa was taken by the Turks, A. D. 1144.

The Pope about this time was obliged to leave Rome. He went to reside at Viterbo, until it was safe to return to Rome.

This council also strongly condemned simony, that is, the sale of anything sacred, and prohib-

ited it under the severest penalties, and caused the rule of celibacy to be more faithfully observed by the clergy.

139. THE THIRD COUNCIL OF LATERAN, A. D. 1179, condemned the errors of the Waldenses, who taught that even unordained persons could administer the sacraments and perform all the functions of a priest. They also held that all oaths are unlawful. The Albigenses, who revived the heresy of the Gnostics and Manichæans, were also condemned. The Manichæans taught that there were two Creators, one of good and the other of evil, eternally in conflict; and that matter originated with the evil principle. They therefore forbade marriage, spurned the relics of the saints, and denied the resurrection of the body.

These doctrines had already been condemned by Pope Leo and by the Council of Toledo, A. D. 447.

This council condemned usury and anything savoring of simony in the administration of the sacrament. It also prescribed that the vote of two-thirds of the Cardinals should be necessary to elect a Pope. It enforced the "*Truce of God*" and provided for the teaching of cloister and cathedral schools.

140. THE FOURTH COUNCIL OF LATERAN,

A. D. 1215, under Innocent III., condemned the teaching of Abbot Joachim, who in writing against the doctrine of the Trinity as set forth by Peter Lombard, fell into error. The universal Church was more fully represented at this council than at any that preceded it. The Patriarchs of Jerusalem, Antioch, Alexandria and Constantinople were present either in person or by legates. Seventy-one primates and archbishops, four hundred and twelve bishops, and eight hundred priors and abbots were present. Embassadors from all the princes of Europe took part in the secular business of the council.

A new Crusade was organized with the co-operation of these secular representatives.

This council condemned the errors of Berengarius relating to the real presence of Our Lord in the Eucharist. In its definition of this doctrine the word *transubstantiation* is used for the first time in a dogmatic decree. Heretics were formally cut off from the communion of the Church, and the civil power invoked to restrain them from teaching their errors. All the faithful were commanded to confess their sins once a year at least, and receive the Eucharist within the Easter time.

141. THE COUNCIL OF LYONS, A. D. 1245, under Innocent IV., found the Emperor Frederic II. guilty of heresy, perjury and betrayal of the

Christian cause to the Saracen invaders, and excommunicated and deposed him. The princes of Germany recognized the justice of this sentence, and elected another Emperor in his stead.

142. THE SECOND COUNCIL OF LYONS, A. D. 1274, consisted of five hundred Bishops, the Patriarchs of Constantinople and Antioch, the grand master of the Knights of St. John and a multitude of mitred Abbots. Philip, King of France, James II. of Aragon, and ambassadors from Germany, England, and the kingdoms of Northern Europe represented the civil power. A reconciliation was effected between the Greek and Latin Churches, and the Creed with the words "and from the Son" was chanted in both languages. The Greek bishops addressed the presiding pontiff, Gregory X., as "Sovereign Pontiff, Œcumenical Pope and Common Father of Christendom."

Rules to prevent undue delay in the election of Popes were made by this council and are still in force.

143. THE COUNCIL OF VIENNE in France, A. D. 1311, under Clement V., suppressed the order of Good Templers, at the instance of Philip the Fair, King of France.

This council condemned the false mysticism of the Fratricelli, Beghards and Beguins. The

chief of these errors was that a person in this life could arrive at such a state of absolute perfection that he could no longer commit sin, and was therefore absolved from obedience to any human or ecclesiastical law.

144. THE COUNCIL OF CONSTANCE, A. D. 1414, was called to put an end to the papal schism which so long harassed the Church with rival Popes. It was held under the auspices of the Emperor Sigismund. The three claimants to the papacy were induced to resign and a new Pope elected in the person of Cardinal Otho Colonna. He was anointed and crowned as Pope with the title of Martin V., Nov. 21, 1417. Some of the decrees of this council were not approved by the Pope.

Among the decrees approved, were those condemning the errors of Wycliffe, John Huss and Jerome of Prague. Some of these errors were that in the consecrated Host the substance of the bread and wine remain; that a priest in mortal sin loses the power of consecrating, absolving, etc.; that perfect contrition frees one from the duty of confession; that nobody can know, without a divine revelation, that he or anybody else is the head of any particular church, and that it is not necessary that the Church should be under one single head.

145. THE COUNCIL OF FLORENCE first assembled at Bâsle, A. D. 1431, in the time of Martin V. At this time the rights of the Pope and a General Council in relation to each other, were greatly discussed. The Council of Bâsle claimed an Œcumenical Council was superior to the Pope. This claim was resisted by Pope Eugenius IV., who dissolved the council, and assembled a General Council at Florence, A. D. 1439. At this council terms of union between the Greek and Latin Churches were agreed upon, and peace for a time prevailed. The chief point settled was that the Holy Ghost proceeds from the Father and the Son as from one source.

146. THE FIFTH COUNCIL OF LATERAN, A. D. 1512, was convoked by Julius II., and continued after his death by Leo X.

The primacy and rights of the Holy See in relation to General Councils were amply set forth by this council, though not by way of formal definition. The Pragmatic Sanction, a device approved by the irregular Council of Bâsle, was annulled. A Concordat between Leo and Francis I. of France was substituted for this. Leo X. in the Bull "*Pastor Æternus*" asserts that the authority of the Pope extends over all councils, and that he alone has the right and power to convoke, transfer and dissolve them.

147. THE COUNCIL OF TRENT, A. D. 1545-

1563 was first opened Dec. 3, 1545, by the Legates of Pope Paul III. After being suspended for four years on account of the troubled state of Europe, it was again assembled at Trent by Julius III., A. D. 1551. After one year it was again interrupted for ten years. It was again opened January, 1562, and continued till its close in December, 1563. Pius IV., January, 1564, in his Bull "*Benedictus Deus*" confirmed the decrees of the Council of Trent. These decrees condemn the many errors of Luther, Calvin, Melancthon and the so-called modern reformers. The doctrines of the Church on Original Sin, Faith, Justification and the Sacrifice of the Mass and the Sacraments were clearly defined. Many important and salutary decrees were passed for the reformation of Church discipline and the removal of abuses.

Communion under one kind was declared sufficient. It was defined that in Communion, Christ is not only spiritually, but really received in a sacramental manner; that the Mass is a true propitiatory sacrifice; that bishops appointed by the Roman Pontiff are true and lawful bishops, and not of human institution; that the authority of the Pope is supreme in the Church; that the priesthood is visible and was instituted by Christ; that the Church has received from Christ the power of granting indulgences, etc.

The decrees of the council were confirmed by Pope Pius IV.

148. THE VATICAN COUNCIL, A. D. 1870, held at Rome under Pius IX., defined the dogma of the Infallibility of the Pope.

Decrees were passed defining Catholic Doctrine in relation to the creation of the world, Divine Revelation, the relations between reason and faith, the constitution of the Church, the primacy of St. Peter, etc. . . .

The council was suspended in the midst of its work by the breaking out of war in Europe.

[NOTE TO PAGE 122.]

CATHOLIC EDUCATION.

149. One of the chief duties of parents is to give their children a good religious and secular education. It is only thus that the welfare of soul and body can be effectively promoted. The development and training of the moral and intellectual faculties are thereby equally effected. In no other way can children be so thoroughly impressed with the great truth that religion is of at least equal importance with worldly concerns.

This combined religious and secular education can best be given to Catholic children in Catholic schools. It is, therefore, the duty of pastors and people to establish and support parochial

schools, in which faith and morals are taught as a part of the regular course of instruction. Such schools have also the additional advantage of constant Catholic influence and association.

The spirit of religion and virtue prevails in them; and the principles of faith and morals are constantly inculcated and exemplified. In them piety, the religious sentiments of the heart, and the moral faculties of the soul are duly exercised and guided aright.

Having this in mind, and in view of the grave dangers to faith and morals arising from the secular system of education now prevailing, the Third Plenary Council of Baltimore ordered that Catholic schools should be established in every parish where practicable, and as soon as possible, and that the faithful should support these schools, and send their children to be educated in them, save in the few cases where parents provide, otherwise or elsewhere, an equally good religious education for their children, each Bishop in his own diocese being the judge of such cases. (III. Plen. vi. 199.)

A prime objection to so-called neutral or common schools is that they discredit religion by ignoring it. They feebly, if at all, inculcate principles of morality, because they are debarred from fortifying their moral teaching by the sanctions derived from revealed religion.

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